The Churchman.

THE REV. HENRY N. HUDSON, M.A., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOLUME XXIII, NO. 43.—WHOLE NUMBER 1188.

JOHN HECKER, PROPRIETOR. NEW YORK, SATURDAY, DECEMBER 24, 1853. {AT No. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

Public Worship is celebrated every week-day in this city and Brooklyn as follows:

In Trinity Church..........at 9 A. M. and 3 P. M.
St. Luke's Church.......... 7 " 5 "
Church of the Nativity.......... 9 A. M.
Church of the Annunciation.......... 9 "
[Sunday services, 10½ A. M. and 3 P. M.
Church of the Holy Communion.......... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
On Saints' Days second service (with offertory for the poor) at 11 A. M.]
Anglo-American Free Church of St. George the Martyr, at 8½ A. M.
Church of the Transfiguration.......... ¼ to 9 A. M. and 6 P. M.
Church of the Holy Apostles.......... 9 "
Church of the Holy Innocents.......... 9 "
On Saints' days and other Festivals, second service 11 "
St. Luke's Church, Brooklyn.......... 8½ "
[On Festivals and Fasts, a *second* service at 5 "
Grace Church Brooklyn Heights.......... 9 A. M.
St. Mary's Church, Brooklyn,.......... at 4 P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR DECEMBER.

25. The Nativity of our Lord, the Birth-Day of Christ commonly called Christmas Day. [Proper Psalms instead of the Psalms for the Day.]
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.

JANUARY.

1. The Circumcision of our Lord Jesus Christ.
6. The Epiphany, or the Manifestation of Christ to the Gentiles.
8. First Sunday after the Epiphany.
15. Second Sunday after the Epiphany.
22. Third Sunday after the Epiphany.
25. The Conversion of St. Paul.
29. Fourth Sunday after the Epiphany.

A CHRISTMAS CAROL.

The shepherds went their hasty way,
And found the lowly stable-shed
Where the Virgin-Mother lay:
And now they check'd their eager tread:
For to the Babe, that at her bosom clung,
A mother's song the Virgin-Mother sung.

They told her how a glorious light,
Streaming from a heavenly throng,
Around them shone, suspending night!
While, sweeter than a mother's song,
Blest Angels heralded the Saviour's birth,
Glory to God on high! and Peace on Earth!

She listen'd to the tale divine,
And closer still the Babe she prest;
And while she cried, The Babe is mine!
The milk rush'd faster to her breast:
Joy rose within her, like a summer's morn;
Peace, Peace on Earth! the Prince of Peace is born!

Thou Mother of the Prince of Peace,
Poor, simple, and of low estate!
That strife should vanish, battle cease,
O, why should this thy soul elate?
Sweet music's loudest note, the poet's story,—
Didst thou ne'er love to hear of fame and glory?

And is not War a youthful king,
A stately hero clad in mail?
Beneath his footsteps laurels spring;
Him Earth's majestic monarchs hail
Their friend, their playmate! and his bold bright eye
Compels the maiden's love-confessing sigh.

"Tell this in some more courtly scene,
To maids and youths in robes of State!
I am a woman poor and mean,
And therefore is my soul elate.
War is a ruffian, all with guilt defil'd,
That from the aged father tears his child.

"A murderous fiend, by fiends ador'd;
He kills the sire, and starves the son;
The husband kills, and from her board
Steals all his widow's toil had won;
Plunders God's world of beauty; rends away
All safety from the night, all comfort from the day.

"Then wisely is my soul elate,
That strife should vanish, battle cease:
I'm poor, and of a low estate,
The Mother of the Prince of Peace.
Joy rises in me, like a summer's morn:
Peace, Peace on Earth! the Prince of Peace is born."

—Coleridge.

* * *

ON THE MANAGEMENT OF CHILDREN,

WITH REFERENCE TO THEIR MORAL AND INTELLECTUAL CULTURE.

In many instances the care of boys, and their preparatory education, is committed to the private tutor; and therefore it will not be out of place to make a few remarks on his duties and qualifications. A tutor has in many things the advantage over the governess; he is a man; and if, in addition to a sound education, he possesses a proper feeling of self-respect and decision of character, he can command the esteem of his employers, and, in a firm and gentlemanly manner, can respectfully express his opinion in any case where the consideration due to his position and the exercise of his legitimate authority appears to be forgotten. It is not the most learned man, the best classical scholar, or the most abstruse mathematician, that is best adapted for this office. A thorough knowledge of the human constitution, an aptness to convey instruction in its most simple and elementary forms, a real liking for and interest in his vocation, and a paramount sense of the importance of the duties that devolve upon him, are qualities of more value than deep erudition. The tutor must remember that it is more his duty to form the mind, to mature the understanding, and to inculcate habits of attention and correct perception, than to teach his charge a certain number of acquirements, or to complete a certain routine of tasks. He must bear in mind that whatever is worth doing at all, is worth doing well, and he must not attempt to gratify the vanity of parents by the apparent proficiency of his charge in repeating tasks of which they do not understand one word. He must never quit an idea, a word, or a sentence, until his young pupil understands and is thoroughly acquainted with its meaning and effect. He will then be sure to remember it. One ray of light communicated to the understanding is of more value than a whole book committed to memory. In his walks, and in the every day occurrences of life, objects will present themselves, and circumstances will occur, which may be improved, and made the means of exemplifying the lessons and principles of the school-room, and thus a desire for the acquisition of information may be encouraged. We may depend upon it that boys of tender age gain more from verbal instruction than from books. A man speaks with more sympathy than he writes; and the tone of voice, expression of feature and gesture, convey meanings which are not to be expressed by words alone. Then, again, the tutor should possess moral courage—a determination to do that which he feels to be his duty in spite of the foolish indulgence of parents, or the effects of previous bad impressions. He must be truthful in all his conduct; whatever he promises to do he must do; whatever he interdicts must never be practiced. He will thus teach his pupil the value of strict veracity and firmness of purpose. The principle of love, respect, and consideration for all must be inculcated; and hence, the tutor must not speak disparagingly of others, or make their faults and deficiencies a matter of amusement or witticism. At a very early age, the idea of the existence of a superior Being appears to be a natural and instinctive feeling—a fact overlooked, or perhaps thought too trifling by those who, being wise above what is written in the Book of God or the book of nature, would degrade themselves by the belief that they spring from nothing, and are accountable to no one. Much use may be made of this feeling; upon its proper encouragement depends all moral excellency and all virtuous principles; and that tutor sadly mistakes his vocation who endeavors to attain intellectual proficiency without the cultivation of a high standard of morality. The writer was very much struck with the expression of intelligence and proof of excellent training manifested by a pupil of the Deaf and Dumb Asylum in Doncaster, a boy about ten years of age. On being asked, by signs, "Who made you?" he uncovered his head, assumed a reverent expression of countenance, and with his open hand pointed upwards. There was a simple grandeur in the act never to be described or forgotten; a mental acknowledgment which no words could have more emphatically conveyed. Let any one open to conviction, who denies the existence of God, or the intuitive perception of a Supreme Being, visit the noble establishment we have mentioned, observe the signs manifested by its unfortunate inmates, and the expression of their countenances when they are questioned as to the existence and nature of the Deity, and if he does not come away a wiser, and a better man, we will adopt his principles ourselves. But to our subject. Although the "law of kindness" is the one upon which all attempts to educate those of tender age should be founded, still means must be found to enforce obedience where it is necessary. Much abuse has been made of corporal punishment: it has often been inflicted by tutors and parents in moments of passion and irritation, and in some instances has degenerated into the manifestation of a revengeful and vindictive feeling. The necessity for punishment of any kind may be to a considerable degree prevented, by endeavoring to let children feel that all we require from them are matters of duty, and conduce to their own comfort and happiness. They soon begin to know when they have done wrong, or broken a rule, and are unhappy; and if we punish for slight and perhaps unintentional offenses, we offer inducements for concealment and untruth. An old writer very pithily says, "God is on the side of nature, whoever dreads punishment suffers it, and whoever dreads it deserves it;" this remark is as applicable to the young as to those of more mature age. When the punishment of children becomes necessary it should consist rather in a deprivation of comforts and enjoyments than in the infliction of bodily pain. It certainly seems an anomaly to punish mental or moral faults by bodily impressions, and to apply the same means of coercion to a thinking being as we do to a brute. There are children so constituted as to remember and fear corporal punishment in a salutary manner, because their mental developments are so imperfect that their minds are not sufficiently impressionable, and in these cases much must be left to the discretion of those who are in authority over them. Still it must be admitted that physical pain or inconvenience is not so calculated to make an impression on or be remembered by an intelligent being, as the experience of mental deprivations and distresses.

But while endeavoring gradually to cultivate the various mental faculties of the young as they develope themselves, so as to prepare the mind for future and more systematic education, we must take care not to exact too much, or to tax these newly-developed powers too far. At any period of life excessive and continued mental exercise is hurtful; but during infancy, when the structure of the brain is immature and imperfect, it is not only hurtful but positively injurious. We cannot force nature, her laws are as immutable as the Almighty Being who gave them, and any attempt to frustrate or disturb their action is sure to meet with disappointment and to bring its own punishment. Many children, especially those of scrofulous constitution, are remarkable for the early development of their intellectual powers, and the precocity of their understanding; and it unfortunately happens that parents, pleased by the intelligence and aptitude shown by their children, frequently encourage their mental efforts, stimulate them by commendation, and, misled by the promise of early genius, look forward to the time when their cultivated talents shall display themselves with dazzling lustre, and be an honor to their name.

It is with no little pain that we have witnessed instances of precocity of this kind, and known that the child whose mental manifestations so astonished us, and whose pertinent remarks and accurate perceptions so endeared it to all who observed them, was on the brink of disease. In these cases, exactly as the realization of the parents' hopes and anticipations appear to approach maturity, so in proportion the probabilities of their being so are dimmed. The prematurely developed, overtaxed, and morbidly excited brain soon begins to suffer, and either becomes the seat of positive disease or else loses its tone, leaving the mental powers dull and inactive for the rest of life. Children of this kind likewise suffer more from any of the incidental ailments to which their tender age is liable, than those in whom there is a childish mind with a childish body. That which in an ordinary child would only be a slight deviation from health, is in them attended with fever, headache, and other formidable symptoms. Dr. Brigham says, "Dangerous forms of scrofulous disease among children have repeatedly fallen under my observation, for which I could not account in any other way than by supposing that the brain had been exercised at the expense of other parts of the system and at a time of life when nature is endeavoring to perfect all the organs of the body; and after disease commenced I have seen with grief the influence of the same cause preventing or retarding recovery. I have seen several affecting and melancholy instances of children five or six years old, lingering awhile with diseases from which those less gifted readily recover, and at last dying, notwithstanding the utmost effort to restore them. During their sickness they constantly manifested a passion for books and mental excitement, and were admired for the maturity of their minds. This mental precocity results from an unnatural development of one organ of the body at the expense of the constitution." Let us then guard against the mischief arising from the too early or over exercise of the mental faculties. Instead of taxing the infant brain, and endeavoring to impart knowledge by a series of tasks, or in a systematic form, let us rather cultivate the moral feelings, and endeavor so to mould the various mental manifestations as they come into existence, so that when both the mind and body are more fitted for exertion, there may be a readiness to receive and an aptness to appreciate the various branches of education which may be necessary to fit the child for his future position in life. Above all, it is important that the young should be trained and prompted to the exercise of their moral and intellectual powers by proper feelings and inducements, not by a system of rewards and punishments, or by coaxing at one time and compulsion at another. Perhaps there is no emotion of the mind which exercises so baneful an effect upon the child as fear, no matter whether it be brought into exercise by some sudden impression on the imagination, constituting "fright," or by the display of a power superior to its own, producing dread or the fear of punishment; and yet we have seen some parents, and among them those who from their position in society and the advantages of their education ought to have known better, relying upon this emotion as their source of authority, even in early infancy. Children thus treated soon become either timid, and, in fear of doing wrong, do nothing at all, or else, careless of consequences, become callous and indifferent. The effect of fear, or rather fright, upon the young, is thus quaintly described by an old writer:—

"But above all take special care
How children you affright and scare,
By telling stories of things seen,
Of sprite, demon, hobgoblin.
Hence they'll contract such cowardice
As ne'er will leave them all their lives.
And then the ideas of their fears,
Continued into riper years,
Can by no reason be suppress'd;
But of them they'll be so possess'd,
They'll sweat, and quake, and start, and stare,
And meet the devil everywhere.
Terrors have changed some men grey,
Took limbs, and speech, and sense away;
Have topsy-turvied brains in skulls,
Turn'd some men mad, and some men fools;
Have made a soul skip like a sprite,
And leave the body bolt upright:
Stark, staring, ghastly, dead, and stiff,
Like Lot's sad monumental wife."

We cannot expect a child to display those confiding and affectionate feelings which are natural to it, when by severity we make it fear us, convert every exercise of its feeble powers into a task, and express displeasure when anything we wish to be done is imperfectly accomplished. We should at first be content to see the will manifested, and the attempt made; and then, by encouragement properly given, the attempt will be repeated. These efforts, assisted by the principle of emulation implanted in the child, and encouraged by the feelings of pleasure arising from the consciousness and exercise of its own faculties, will soon lead to that proficiency which no coercion could have accomplished. The influence of fear, or the dread of punishment, defeats the objects for which it is intended. Fear is a depressing agent: it weakens and sometimes paralyses the powers of the mind even in the adult. It cannot, then, be a proper agent in the cultivation of the feeble and imperfectly-formed mind of the child.

It is well known that many nurses are in the habit of using the influence of fear to assist them in governing the children under their care. Than this nothing can be more reprehensible; and from the moment a parent discovers that this is one of the influences at work in the nursery, she ought immediately, and at whatever inconvenience, at once to change the attendant.

Let us be assured, that if the inclinations or the moral and intellectual powers of a child cannot be developed and controlled in the manner in which we wish them to be, without the influence of threats, fear, and coercion, they never will be trained to any useful extent, or be made available for any pre-eminence in future education by such means. The time will come when the influence of fear will cease; and in its place there will be a dogged sullenness and brutal daring, which will manifest themselves by a contempt of all legitimate authority.

As the mind is developed, and attempts towards the enunciation of an articulate language are made, the child requires the society of other children about its own age. A child will not so heartily indulge in the healthful and (in moderation) invigorating romps of the nursery with those of more mature age. There is nothing in them to bring into play the feelings of emulation and self-confidence, or to sympathize in its perfectly-formed ideas.

As all affections and moral ideas have a direct reference to human beings, so we ought, in endeavoring to follow the rule laid down—that the natural stimulant for any faculty is the display of the operation of the same faculty in another—to endeavor to let these manifestations in another be as similar as we can in their nature. The expressions and actions of a man may be, to a certain extent, imitated, but not understood by the child; whereas the same kinds of impressions manifested in a being of its own age, or a little more advanced, are displayed in a manner calculated to lead to a better appreciation of their intention and effect. It is unjust, and manifests but little acquaintance with human nature, for persons advancing in years to expect of the young that confidence should be all on one side. The human heart only opens to the heart that opens to it; and the susceptibilities of a child are just as tender as, and more easily wounded than, those of more mature age.

In infancy, as in more advanced age, we must feel attachment to some one, act kindly to some one, be angry with some one, fear some one, and seek the esteem of some one; for upon these innate inclinations depend the actions and many of the pursuits of our lives.

It is necessary, to the development of the powers given to us by the Almighty, and to enable us to direct them to ends calculated to ensure our own happiness, that we associate with our fellow-creatures. Without doing this we cannot exercise the sentiments of justice, kindness, forbearance, and mutual regard; nor can we become acquainted with the differences which birth, education, and peculiar circumstances exercise in the formation of character. In the same manner the young require the kind of society fitted for their tender years; for companionship is quite as pleasing and useful to them as association with our fellow-men is to ourselves.

How often do we find men, who have confined themselves to one class of society, and one peculiar mode of life, dogmatic in their opinions, overbearing in their conduct, and maintaining that all who do not feel as they feel, think as they think, and act as they act, are wrong. They have studied the world in books, not as it really is; and have so long lived in the belief that their opinions are right, and been so long treated as "the authority" of their own secluded circle, that they become bigoted, and cannot bear to be contradicted. Surely if it is dangerous to be early initiated into the ways of the world, it is equally so to live too long secluded from it. We have known fathers insist that their children (even when they have attained the age of fifteen or sixteen) shall read the books they read in their youth, adopt the same ideas, express the same opinions, and not gratify a single inclination of their own without first asking permission—and what has been the consequence? In a short time they have been sent into the busy world, away from their parents' roof, to acquire some profession or calling, upon which to depend for a future livelihood. They now see the world as it is, not as it has been described to them. All its amusements and enjoyments are new, and consequently attractive. The change bewilders them—all is real. They are thrown into the society of other youths of their own age. The same imitative feeling and sympathy of mind which they possessed as children are called into exercise, and, whether for good or evil, they do "as others do." Never having been taught the necessity of self-reliance, and knowing only the theory of good principles without ever having been placed in circumstances calculated to elicit their practice, they follow those examples which appear to afford the greatest amount of enjoyment or minister most easily to the pleasures of the moment. The natural evil propensities of their minds have been hidden and kept down, not eradicated; and they throw off the restraint which has been too strictly placed upon them as easily as they doff their boyish garments. Had they, however, in childhood associated with children, been boys among boys, and had useful authority and proper correction not been carried to excess, then the change from all restraint to comparative liberty would not have exposed them to so many temptations, or have rendered them so easily the victims of bad example.

It is important, then, for the proper development of the moral and social affections and general character, that at an early age a child should enjoy the society of other children. Such association not only conduces to the happiness and enjoyment of the child, but from the various manifestations it elicits we can more readily detect the peculiarities of its own mental formation, and direct its early training according to the good or bad principles exhibited. A grown person cannot display that youthfulness of spirit, and readiness to be amused by trifling occurrences, required to qualify him to become the sole companion of childhood; and we may be assured that anything which is a task to ourselves is not likely to be very amusing or acceptable in its display to others. There have been and are men, and many of them distinguished for intellectual superiority and highly cultivated minds, who really enjoy the society and amusements of children; to them the ringing laugh of the child is pleasing music, his romps and playfulness a source of pleasure and relaxation, his display of rivalry and attempt to outvie others a pleasing study; and children soon discover their friends, and repay them for the manifestation of these kind feelings by a rich return of respect and affection. We often think that a man who cannot associate with the young, or join in and direct their innocent sports and pastimes, who calls their amusements frivolous, and esteems their time misspent, is like a man insensible to the charms of music: "there is something wanting somewhere," and we hope the deficiency is not in his heart.

Many parents entertain the mistaken notion that the passions and moral feelings manifested in the minds of children are entirely the result of mental cultivation, and that intellectual discipline will be sufficient to regulate them; and acting on this belief they threaten, lecture, and punish a child without endeavoring to explain the impropriety of the passion or feeling manifested. Fortunately, however, morality and religion have a much more solid basis than the mere theoretical deductions of an erring intellect. They are based on feelings implanted in the very nature of man, which neither cultivation can generate nor neglect destroy. It is true they may for a time be prevented from exercising that salutary influence which is necessary to the proper regulation of human conduct, but still they will eventually exert their authority and be admitted as true. These feelings should be acted upon from the first dawn of reason, and it should be the paramount duty of all having the charge of the young to secure to them at all times the society of those who are influenced by strict morality, and whose conduct shows the effect of religious principles.—*English Journal of Education.*

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We only meet on earth,
That we may know how sad it is to part:
And sad indeed it were, if in the heart
There were no store reserv'd against a dearth,
No calm Elysium for departed mirth,
Haunted by gentle shadows of past pleasure,
Where the sweet folly, the light-footed measure,
And graver trifles of the shining hearth,
Live in their own dear image.

—Hartley Coleridge.

* * *

Eton and Windsor.—During the week, I went up to Eton—the place of places, which I had longed to see, and where I was now invited to visit an enthusiastic Etonian. This excursion involved, of course, a visit to Windsor, whose imperial towers so magnificently overshadow the nest of the choicest progeny of England. Never did I receive such ideas of the moral grandeur of the British Constitution, as comprehending Church, State and Society, as when, from the fields of Eton College, I surveyed the unparalleled abode of the British sovereign; and then, from the terrace of the castle, looked back upon the nursery of British youth; its studious halls, its venerable Chapel, its ample fields for sport, and the crystal waters of the Thames, flowing between; fit emblem of joyous youth, passing on to the burthen of world, and the Ocean of Eternity.

When Gray looked from that terrace, over the same scene, and conceived his incomparable Ode, he said all that one ought to say, and I will attempt no more. One question, however, which he could only ask, it is reserved for us to answer.

Who foremost now delight to cleave,
With pliant arm thy glassy wave, &c.?

Among the boys whom he then saw running, and swimming and driving hoop, and playing cricket, in the old familiar scene, was he who afterwards conquered Napoleon. I saw the name of Wellesley, with those of Fox and others as celebrated, carved in the college oak. There, too, were the busts of Hammond and Pearson, and of Gray himself. The famous men of Eton seemed to be around me in legions. Who would not catch manliness and might amid such associations? All day I loitered about those meads, and towards evening went upon the Thames with a merry party, to see a juvenile boat-race, in the Oxford fashion. Oh, the sport of those happy boys! One boat swamped, but the little fellows swam lustily to shore, and ran home laughing. It was the fragrant hay-time. Every prospect, every breeze was pleasing. As the boats hurried by, and those patrician lads pulled away at their oars, like day laborers, I saw how the minds and muscles are alike developed at Eton. How can the body be feeble, that is reared with such lusty exercise? how can the mind but conceive high thoughts that pursues its very sports with "those antique towers" on one hand, and that stupendous castle, lifting its gigantic hulk, and stretching its majestic walls, upon the other? They look upon the right, and there sages, patriots, heroes, priests, and princes have been bred: they turn to the left, and there their Sovereign lives in august retirement; her imperial banner waves above the keep; and beneath that solemn chapel sleeps the Royal Martyr, and the dust of mighty kings, whose names are the material of history.

I made the usual circuit of the castle; but with the details which every guide-book furnishes, I would not fatigue my readers. For the mere show of royal furniture, my mind could find little room; and mere State-apartments, as such, were even a distasteful sight. But the noble architecture, and unrivalled site of the castle; its histories, and the charm which association gives to every tower and window, and to the whole scene with which it fills the eye—these are the sublime elements with which Windsor inspires the soul, and impregns the imagination. *Hoc fecit Wykeham*—is the inscription one catches, deep cut in the wall of one of the towers: an *equivoque* which the ambitious architect is said to have interpreted, as implying that *the work was the making of him*, when asked by his royal patron how he dared to claim the castle as a creation, and turn it into a memorial of himself. But who can appropriate Windsor? The humble poet, by a single song, has taken its terrace to himself: and every stone, and every timber, might bear some appropriate and speaking legend. I thought chiefly of Charles the First. How he loved this castle! How he would have adorned it, and what a home of worth and genius he would have made it, had he not fallen on evil times! That truly English heart beat warmly here, a few weeks before it ceased to beat forever: and along this esplanade was borne his bleeding body, (on which fell the symbolic snow of a passing cloud,) to its last sublime repose. "So went the white king to his rest," says a quaint historian: and when at Evening Prayer in St. George's Chapel, I reflected that his solemn relics were underneath, I felt a reviving affection for his memory, almost like that of personal love. The dying sunbeams gilded the carvings of the sanctuary and the banners of the knights: I sat in one of the stalls near the altar, and observed near me the motto—*cœlum non animum mutant qui trans mare currunt*. When at length the anthem swelled through the gorgeous chapel—*Awake up my glory*—I could not but respond, inwardly, that it was meet that the glory of God should be thus perpetually uplifted in the palace of a Sovereign, whom He has so magnified in the earth. And to which of her Sovereigns does England owe it, that she is not now either a cracked Commonwealth, without God and and without government, or else an iron despotism in the grasp of a successful usurper? He who sleeps under that chapel said that he died "a martyr for the people;" and so he did. On the principle by which Macauley attributes the liberties of England to her Cromwells we might attribute salvation to Judas and Pontius Pilate.—Coxe's *Impressions of England.*

* * *

SONNET.

Would that our scrupulous sires had dar'd to leave
Less scanty measure of those graceful rites
And usages, whose due return invites
A stir of mind too natural to deceive;
Giving to Memory help, when she would weave
A crown for Hope!—I dread the boasted lights,
That all too often are but firy blights,
Killing the bud o'er which in vain we grieve.
Go, seek, when Christmas snows discomfort bring,
The counter Spirit found in some gay church,
Green with fresh holly; every pew a perch
In which the linnet or the thrush might sing,
Merry and loud, and safe from prying search,
Strains offer'd only to the genial Spring!

—Wordsworth.

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Christmas.—Christ came to "His own."—But to whom did He come? to whom did He go about preaching the Gospel? and to whom did He offer eternal salvation through His all-atoning blood? The Apostle answers, "He came to His own." He had come, for ages past, to His chosen people, the offspring of Abraham, in various ways: sometimes by angelic messengers sent from the courts above, sometimes by visible manifestations of His glory, sometimes by marked interpositions in their favor, or as the Avenger punishing the guilty and rebellious; but more generally He had come to them by the ministry of His prophets, whom he raised up from time to time to testify against their wickedness and idolatry, and to warn them of the sore and heavy judgments which would surely be visited on them except they repented and amended. Now, however, He came Himself to His own. He took upon Him the nature of man, and came in His own person to His own people, that He might give them the last and most stupendous exhibition of compassion and good which the universe ever beheld. It was to this people that He came in the days of His flesh, to them who were solemnly bound to believe and obey the law of God, and who were professedly waiting for the consolation of Israel, the Messiah promised from the beginning of the world. To these, who were His own, not only by right of creation and preservation, but also because they were members of His Church as constituted under Moses, because they had solemnly promised to obey His laws and to keep His commandments, and because their services were accepted and their prayers heard, only through Him, the one Mediator between God and man, the one all-sufficient sacrifice which their sacrifical offerings prefigured, and from which every offering received its efficacy; to these, thus bound to Him, thus professing to worship and to believe in Him, to these He came; to these, in His own person and by His own mouth, He proclaimed the glad tidings of great joy, giving them the fullest evidences that He was the Messiah of God, the One whom the Spirit of the Lord had anointed to preach the Gospel to the poor, the One sent to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And to these, His own people, He made the rich offer of eternal life and peace through Himself; He called them to come and drink of the Fountain of living waters, of which if a man drink he shall never thirst; He promised them light, grace and strength, which His death would purchase for them; and finally, He poured out His precious blood upon the cross; He made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of His chosen people, and for the sins of the whole world.

Here, my brethren, I must interpose a very necessary caution: the Evangelist's inspired declaration is, it is true, primarily and properly applicable to the Jews; they were, as has been said, the chosen people of God; they were the Saviour's "own;" and according to the promise, the Saviour came to them in person, and proclaimed to them the glad tidings of great joy; but it is not hence to be supposed that the rest of mankind are not the Saviour's own in another and also proper sense; neither must it be forgotten that the Saviour came to these His own, though not in person, yet as truly and as certainly as in the case of the descendants of Abraham. He, in whom we live and move and have our being, never left Himself without witness in the earth; He created and preserved in being the whole race of man; He gave them rain from heaven and fruitful seasons, filling their hearts with food and gladness; He impressed upon them the law of conscience, which bears witness in every action, and either accuses or else excuses the man; and though for wise purposes in time past, He suffered all nations to walk in their own ways, to test their own sufficiency, and to be humbled with a realizing sense of their own weakness and blindness, yet all this time He was not far from every one of them—all this time they might feel after and perchance find Him, as we have good hope they did in some if not many cases. Thus, He came to these in the ways and dispensations of His providence; but more manifestly did He come to all people and nations after the days of His incarnation. Just before He ascended into heaven, to act as the Mediator and Intercessor for all mankind, He commanded His apostles to go into all the world and preach the Gospel to every creature; He commanded them to plant His Church in every portion of the habitable earth; to bring all nations into covenant with Him; and to initiate into His holy religion, by baptism, every individual of the human race, whether young or old, infant or adult; and they did as He commanded. The North and the South, the East and the West, heard the good news of salvation from the heralds of the cross, for their sound went out into all lands: and in every region were households, and families, and kindreds, enlisted under the banner of the Divine Redeemer, to fight the good fight of faith, and to continue Christ's faithful soldiers and servants unto their life's end. And thus, the Lord Jesus came to His own, wherever they might dwell; His own in the same peculiar sense with the Jews; His own, not only because He had redeemed them by the sacrifice of Himself on the cross, not only because He had purchased them by paying the price demanded, but because they had solemnly, openly, and freely professed themselves His people, and bound themselves to do whatsoever He commanded. Thus, too, has He come to His own in every age, by the ministry, worship, and sacraments of His holy Church; and thus has He come to us, His own by purchase, His own by having made us members of His body, the Church, and His own by having covenanted to us all the blessings, all the hopes, all the comforts of His Gospel.—Dr. J. A. Spencer.

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The Holiness of the Saviour's Childhood.—And here another question may be asked, viz: Why did men admire and love that wisdom and holiness in His childhood, which in His mature age excited their deadly hate and murderous persecution? Why did He advance in *favor with man*, in proportion as He advanced in wisdom? The reason probably is that holiness in childhood conveys no rebuke. A holy *man*, by his very holiness, opposes prevalent corruptions, and thus, as well as by his words, rebukes the multitude who practice them. But a holy *child* is beautiful in the sight of all men. Even the wicked are touched by the innocence, meekness, and gracefulness which he exhibits. None but the utterly reprobate hate goodness *in itself* but only *as it interferes with and reproaches their own sins.* They reflect with admiration on the virtues of the departed, when their presence no longer seems to say, "Be far from me, ye wicked, I will keep the commandments of my God." They willingly bow before the relics of saints whom in their lifetime they ridiculed or persecuted. It is now, as of old! The godless fathers kill the prophets, and the children, godless as their sires, erect and beautify their tombs! For the same reason they reverence and admire goodness in a child. It recommends itself to their taste, to their notions of fitness. It is as touching and as beautiful as the innocence of the dove, or the gentle simplicity of the lamb. It moreover flatters their pride. They see in it what human nature *may* be, and as partakers of that nature, they feel pleasure at the sight. Hence, the wisdom and grace which shone forth from the human soul of the incarnate Word excited the admiration of mankind and unlocked the springs of their purer sympathies.—Edge's *Sermon.*

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COVENANT OF GRACE.

For whom was hell originally prepared? The Scriptures explicitly declare "for the devil and his angels," and not for man. If hell, therefore, was never designed for man, man was not originally designed for hell. Is not this fact of revelation decisive against the Calvinistic interpretation of the doctrine of predestination? On the other hand, heaven is declared to be the "kingdom prepared for the righteous from the foundation of the world." Connect this with another truth universally acknowledged, that "the will of God is our sanctification," as the qualification for heaven, and is not the doctrine elicited and proved that catholic redemption is the will of God, but individual perdition the act of individuals themselves? "The grace of God that bringeth salvation hath appeared unto all men;" but by putting a bar to the operation of the Spirit of God, individuals may and do frustrate this grace of God. There are three bars or obstructions which may be placed between a man's soul and heaven: the bar of the world, the bar of internal sin, the bar of Satan; these three bars lock up the "house of the strong man" against the entrance of grace. What does a Christian in baptism promise but that he will not put these bars between his soul and the operation of God's free Spirit? these not being interposed, the Spirit of God works freely and effectually to final salvation, causing the human spirit itself to be a willing "fellow-worker with God." Being interposed, the act is an interference on man's part with the operation of God's Spirit: the consequent loss of salvation is man's own act and deed. God says plainly, "Resign yourself to the Holy Ghost; you cannot until you receive Him effect any righteousness for yourself; submit yourself, therefore, wholly to His influence and command; all that I require from you is, not to obstruct His working in your soul; place no bar against His operations, and He will peacefully lead you into all truth and righteousness now, and into heaven hereafter." God engages in the baptismal adoption to save the person baptized on this most free condition, "that he will not oppose or raise obstacles to the free working of the Spirit of salvation." The person baptized engages that he will not, and of necessity renounces at once and for ever all connection with the three obstructions which *do* prevent and resist the regenerative powers of the Holy Ghost—that is, sin, the world, and the devil. God exacts this renunciation as a pre-requisite to the free operation of the gift of the Spirit. Man does not engage *of himself* to do any thing good, nor does God enforce such an engagement as of man's own power and capabilities to observe, for "in us dwelleth nothing good;" man, *as of himself*, only engages not to do evil in hostility to the holy Spirit, leaving the production of good to the Spirit of God. He engages, negatively, to abstain from opposition; God engages positively that, on His so abstaining, His holy Spirit shall bring forth within him its proper fruits and effect his ultimate salvation. Who can deny what the experience of centuries confirms every day with corroboratory and accumulative evidence, that the holy Spirit does work with amazing, and, to human anticipations, incredible, power in such Christians as, by really and truly having nothing to do with the world, sin, and Satan, religiously observe the conditions of their baptismal adoption by the Almighty? Are not such men visible witnesses that the promise of God in baptism is a never-failing truth, and that the saving vitality of the Holy Ghost in souls not opposing these three antagonisms to its operation is a mighty, an irrefragable fact of man's daily life, as impossible to be denied as the functions of our natural and ordinary existence? But if a man devote himself to the world, or to a particular sin, or to Satan, upon whom is his perdition chargeable? Not upon Adam; for the guilt of his original or Adamic nature was freely remitted in baptism; not upon God, for God expressly ensures him against perdition on the sole condition that he does not resist the means of salvation. His blood remains upon his own head: he himself by actively and aggressively encouraging in his soul three principles or influences inimical to the holy Spirit, violates that one condition of the baptismal adoption which engaged him to permit the Spirit to work "without let or hindrance" in his heart. God never promised final salvation except on the clear understanding that he would be passive to the influences of the Spirit, by not opposing its "free course;" but if he abandon the house of his heart, once in baptism thus "empty" of sin, the world, and the devil, "swept" from its original filth, and "garnished" with the incipient beauty of the Spirit, to evil affections worse than those with which he was born, and at direct "enmity with God," is it not evident that the individual himself is the cause why in his case the grace of God is "frustrated and become of no effect?" The assurance of God as to what He will not do is as certain of fulfilment as His promise of what He will do; by exacting the triple renunciation, He tells us that without its observance in our life, His holy Spirit will *not* continue to dwell with us, nor carry on the sanctification of our souls. And is not this word of God evinced by innumerable instances to be a great fact in human life? Does not every man's experience prove the declaration of God to be a living truth. The holy Spirit does not work by visible fruits or inward change in men whose "spirits are not free amongst the dead," whose lives are not disengaged from that triple slavery of folly, wickedness, and the evil will, of which the world, sin, and Satan are the personal energies. Let a person of malignant feelings renounce malignancy, a fool cease to practice folly, a profane man abstain from the indulgence of profanity, and then present himself, as passive dust, in the hands of his Maker; these and such like Belials being excommunicated, communion with the holy Spirit may take place—otherwise never. In fine, the cause of every man's perdition is the violation of his baptismal obedience, whereby he engaged to renounce opposition to the working of the holy Spirit then first imparted to his soul; and this violation consists in such communion with sin, Satan, or the world, as by his own act vivifies in his soul three principles of never-resting evil at direct enmity with the holy Spirit. Every man's salvation, on the other hand, is caused solely and entirely by the operation of the Holy Ghost, working unto everlasting life in the soul that submits itself wholly and passively to its regenerative influence, and, in order to such submission, abstains from all communion with sin, the world, or Satan. The soul engages itself "not to work against God," and God on this condition becomes to it "the Author and Finisher of salvation."—Morgan.

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ST. JOHN THE EVANGELIST.

"The disciple whom Jesus loved."
—*Gospel for the Day.*

O highly favored, unto whom 'twas given
To lay thy hand upon the golden keys
That ope the empyrean mysteries,
And all the bright apocalypse of heaven!
Sweet solace of thy sorrowing soul, when driven
Into its island banishment alone.
Thy rapturous spirit has been long at rest,
Partaker of the glories then foreshown,
And knowing even as thy thoughts were known.
And if to bide His baptism be the test,
And drink the cup peculiarly His own,
Then thou hast gained thy mother's fond request,
And, stationed near the everlasting throne,
Shalt lean once more upon thy Saviour's breast.

—William Croswell.

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The Incarnation and the Church.—We are by nature the sons of Adam. When God created Adam He created us, and as many as are descended from Adam have in themselves the root out of which they spring. The sons of God we neither are all nor any one of us otherwise than only by grace and favor. The sons of God have God's own natural Son as a second Adam from heaven, whose race and progeny they are by spiritual and heavenly birth. God therefore loving eternally His Son, He must needs eternally in Him have loved and preferred before all others them which are spiritually since descended and sprung out of Him. These were in God as in their Saviour, and not as in their Creator only. It was the purpose of His *saving* Goodness, His *saving* Wisdom, and His *saving* Power, which inclined itself towards them.

They which thus were in God eternally by their intended admission to life, have by vocation or adoption God actually now in them, as the artificer is in the work which his hand doth presently frame. Life, as all other gifts and benefits, groweth originally from the Father, and cometh not to us but by the Son, nor by the Son to any of us in particular but through the Spirit. For this cause the Apostle wisheth to the Church of Corinth,—"The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost." Which three St. Peter comprehendeth in one,—"The participation of the Divine Nature." We are therefore in God through Christ eternally according to that intent and purpose whereby we were chosen to be made His in this present world, before the world itself was made; we are in God through the knowledge which is had of us, and the love which is borne towards us from everlasting. But in God we actually are no longer than only from the time of our actual adoption into the body of His true Church, into the fellowship of His children. For His Church He knoweth and loveth, so that they which are in the Church are thereby known to be in Him. Our being in Christ by eternal fore-knowledge saveth us not without our actual and real adoption into the fellowship of His saints in this present world. For in Him we actually are by our actual incorporation into that society which hath Him for their Head, and doth make together with Him one Body, He and they in that respect having one name; for which cause, by virtue of this mystical conjunction, we are of Him and in Him even as though our very flesh and bones should be made continuate with His. We are in Christ because He knoweth and loveth us even as parts of Himself. No man is actually in Him, but they in whom He actually is. For "he which hath not the Son of God hath not life." "I am the vine and you are the branches: he which abideth in Me and I in him, the same bringeth much fruit;" but the branch severed from the vine withereth. We are therefore adopted sons of God to eternal life by participation of the only-begotten Son of God, whose life is the well-spring and cause of ours.

It is too cold an interpretation, whereby some men expound our being in Christ to import nothing else, but only that the selfsame nature which maketh us to be men, is in Him, and maketh Him man as we are. For what man in the world is there which hath not so far forth communion with Jesus Christ? It is not this that can sustain the weight of such sentences as speak of the mystery of our coherence with Jesus Christ. The Church is in Christ as Eve was in Adam. Yea, by grace we are every of us in Christ and in His Church, as by nature we are in those our first parents. God made Eve of the rib of Adam. And His Church He frameth out of the very flesh, the very wounded and bleeding side of the Son of Man. His body crucified and His blood shed for the life of the world, are the true elements of that heavenly being, which maketh us such as Himself is from whom we come. For which cause the words of Adam may be fitly the words of Christ concerning His Church, "flesh of my flesh, and bone of my bones," a true native extract out of mine own body. So that in Him even according to His manhood we according to our heavenly being are as branches in that root out of which they grow.

To all things He is life, and to men light, *as the Son of God*; to the Church both life and light eternal by being made the Son of Man for us, and by being in us a Saviour, whether we respect Him as God, or as man. Adam is in us as an original cause of our nature, and of that corruption of nature which causeth death; Christ, as the cause original of restoration to life: the person of Adam is not in us, but his nature, and the corruption of his nature derived into all men by propagation; Christ, having Adam's nature as we have, but incorrupt, deriveth not nature but incorruption, and that immediately, from His own person into all that belong unto Him. As therefore we are really partakers of the body of sin and death received from Adam, so, except we be truly partakers of Christ, and as really possessed of His Spirit, all we speak of eternal life is but a dream.—Hooker.

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EJACULATION.

Glory to God! and to the Power who came
In filial duty, cloth'd with love divine,
That made His human tabernacle shine
Like Ocean burning with purpureal flame;
Or like the Alpine Mount, that takes its name
From roseate hues, far kenn'd at morn and even,
In hours of peace, or when the storm is driven
Along the nether region's rugged frame!
Earth prompts,—Heaven urges; let us seek the light,
Studious of that pure intercourse begun
When first our infant brows this lustre won;
So, like the mountain, we may grow more bright
From unimpeded commerce with the Sun,
At the approach of all-involving night.

—Wordsworth.

Education of the Heart.—As I was riding Dora's pony from Rydal to Cambridge, I got off, as I occasionally did, to walk. I fell in with a sweet looking pleasant girl of nine or ten years old. She had been to carry her father's dinner who was working in the fields, and she was wheeling a little wheelbarrow in which she collected manure from the roads for her garden at home. After some talk I gave her a penny, for which she thanked me in the sweetest way imaginable. I wish I had asked her whether she could read, and whether she went to school. But I could not help being struck with the happy arrangement which nature has made for the education of the heart, an arrangement which it seems the object of the present age to counteract instead of to cherish and confirm. I imagined the happy delight of the father in seeing his child at a distance, and watching her as she approached to perform her errand of love. I imagined the joy of the mother in seeing her return. I am strongly of opinion that this is the discipline which is more calculated by a thousand degrees to make a virtuous and happy nation, than the all-engrossing, estranging, eleemosynary institutions for education, which perhaps communicate more *knowledge*. In these institutions what the pupils gain *in knowledge* they often lose in wisdom. This is a distinction which must never be lost sight of.

Education should never be wholly eleemosynary. But must the parent suffer privations for the sake of the child? yes; for these privations endear the child to the parent, and the parent to the child; and whatever education the parent may thus gain or lose for his child, he has thus gained the noblest result of the most liberal education for himself—the habit of self-denial.—Wordsworth.

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SONNET.

Saviour and Lord belov'd, what homage new
Shall Thy Church give Thee in these latter days,
When there is nothing new,—no song of praise
That ages have not sung, nor worship due
That hath not long been paid? Faithful and true
Our hearts are beating to Thee: can we raise
No monument for victories of grace?
Must all our efforts be so poor and few?
O, vain and earthly wish, that would be great
In over-serving! rather may we lie
In meekest self-devotion at Thy feet,
And watch the quiet hours as they pass by,
Content and thankful for occasion shown
To make old service and old faith our own.

—Henry Alford.

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All Things reconciled in Christ.—The most proper and most literal sense of these words is, that all things in heaven and earth be reconciled to God, by being reconciled to one another in Christ; that in Him, as Head of the Church, they in heaven and we upon earth be united together as one body in the communion of saints. For the text hath a conformity and harmony with that to the Ephesians,—"That God might gather together in one all things in Christ;" where the word, which we translate, *to gather*, doth properly signify, to bring all things to their first head, to God's first purpose; which was, that angels and men, united in Christ Jesus, might glorify Him eternally in the kingdom of heaven. Then are all things in heaven restored and reconciled, says St. Augustine, when good men have repaired the ruin of the bad angels, and filled their places. And then are things on earth restored and reconciled, "when God's elect children are delivered from the corruptions of this world to which even they are subject here." When men by humility are exalted to those places from which angels fell by pride, then are all things in heaven and earth reconciled in Christ.

The blood of sacrifices was brought by the high-priest into the place of greatest holiness; but it was brought but once, in the feast of expiation; but in the other parts of the temple it was sprinkled every day. The blood of the cross of Jesus Christ hath had its effect in *sancto sanctorum*, even in the highest heavens, in supplying their places that fell, in confirming them that stood, and in uniting us and them in Himself as Head of all. In the other parts of the temple it is to be sprinkled daily. Here, in the militant Church upon earth, there is still a reconciliation to be made; not only toward one another in the bond of charity, but in ourselves. In ourselves we may find things in heaven and things on earth to reconcile. There is a heavenly zeal, but if it be not reconciled to discretion; there is a heavenly purity, but if it be not reconciled to the bearing of one another's infirmities; there is a heavenly liberty, but if it be not reconciled to a care for the prevention of scandal; all things in our heaven and our earth are not reconciled in Christ. In a word, till the flesh and the spirit be reconciled, this reconciliation is not accomplished. For neither spirit nor flesh must be destroyed in us: a spiritual man is not all spirit, he is a man still. But then is flesh and spirit reconciled in Christ, when in all the faculties of the soul, and all the organs of the body we glorify Him in this world; for then, in the next world we shall be glorified by Him and with Him in soul and in body too, where we shall be thoroughly reconciled to one another,—no suits, no controversies,—and thoroughly to the angels; when we shall not only be as the angels in some one property, but equal to them in all: for men and angels shall not make two companies, but this shall be the blessedness of them both, to be united in one Head, Christ Jesus.—Donne.

REPORT PRESENTED BY THE AMERICAN DEPUTATION TO THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

We, the undersigned, having been deputed to represent the Society at the triennial meeting of the Board of Missions of the Protestant Episcopal Church in the United States, held at New York, in the month of October, 1853, have the honor to submit the following Report :—

We desire, first of all, to express our gratitude to Almighty God for having blessed us beyond our hopes in the progress and completion of our undertaking. We have, next, affectionately to acknowledge the Christian sympathy and courtesy with which we were invariably welcomed by our American brethren. We were most hospitably entertained in all parts of the Union which we visited. The right hand of fellowship was extended to us freely and cordially, by the whole House of Bishops, as well as by every member, lay and clerical, of the House of Deputies, to whom there was opportunity of presenting us. We were everywhere invited by the Clergy to assist them in the celebration of Divine service, and preach to their congregations ; at the opening of the General Convention, Bishop Spencer was invited to attend the meetings of the House of Bishops. The whole Deputation had seats assigned them in the House of Clerical and Lay Deputies ; and on the departure of our two senior members, both Houses, as well as the Board of Missions, severally appointed a special delegation to deliver valedictory addresses, and, after the example of apostolic times, "accompany them to the ship." On that occasion, nearly all the Bishops, together with a large number of clerical and lay deputies from all parts of the Union, were in attendance.

But our chief duty as Delegates from the Society, had connection with the Board of Missions. On the 6th of October, we were presented to the Board at their ordinary meeting by the Rt. Rev. Dr. Wainwright, Provisional Bishop of New York, and, on the following day, we were honored by a public reception in the church of the Ascension, when we severally delivered addresses explaining the object of our embassy.

The Board had, at its first meeting, apppointed a Committee to confer with us, consisting of the Rt. Rev. Dr. Kemper, Missionary Bishop of Wisconsin and Iowa ; Dr. Potter, Bishop of Pennsylvania ; Dr. Burgess, Bishop of Maine ; the Rev. Dr. McVickar, the Rev. P. P. Irving, E. A. Newton Esq., and J. H. Huntingdon Esq. The Joint Committee held several conferences, and then requested the Bishop of Maine to draw up a report of their proceedings,—a duty which he most kindly undertook ; and, we may be allowed to add, most ably performed. His report, with some modifications, was adopted by the Board of Missions, but since many of the suggestions which it contains are specially adapted to their own Domestic and Foreign Missionary Society, we consider it sufficient to embody in this statement those recommendations only, which immediately concern ourselves.

1. We would first of all respectfully suggest that arrangements be made between the leading Church Societies in England and the American Board, for a regular interchange of reports and publications on the subject of Missions ; as well as of books and tracts suitable for distribution in heathen countries. We did not hesitate to state, that the Society for the Propagation of the Gospel would readily concur in such a measure ; and we propose to bring it under the consideration of the other Societies concerned.

2. We are of opinion, that a good understanding between the two Churches would be greatly promoted, if our Church Societies, before establishing any new mission, or applying for the consecration of a Bishop in any country or territory independent of the British Crown, would give notice of such intention to the American Board of Missions, upon an assurance that a similar notice will be sent by that Board in similar cases. This arrangement, without impeding free action on either side, would secure harmony, and obviate any danger of conflicting schemes and useless expenditure.

3. The Joint Committee considered the case of missionaries removing from the jurisdiction of either Church to that of the other, and agreed, that although it is the general custom in such cases to require letters commendatory from the Bishop in whose diocese the Missionary has served, it is desirable to have the further security of a positive rule (or distinct understanding) among the Bishops of the two Churches. The case of clergymen, not missionaries, removing from one Church to the other, important as it is, does not appear to come within the limit of our instructions.

4. It was further agreed, that with the view of awakening a more general and practical interest in missionary efforts, and of bringing down the Divine blessing upon them, it is desirable to have forms of prayer drawn up under episcopal sanction, to be used in families, in schools, at missionary meetings, and in any other way consistent with law and usage ; and that if it should be possible to secure uniformity in such services throughout the Anglican communion, the result would be still more beneficial. We are convinced, that if two forms of supplication were prepared, under the sanction of his Grace the President of the Society, the one imploring Almighty God to send forth more laborers into His harvest, and the other invoking the Divine blessing upon the labors of those who are already engaged in missionary work, such forms would be favorably considered by the Church authorities of the United States.

5. It has been found that questions of the utmost importance and difficulty are constantly arising out of the peculiar condition of heathen nations, and of converts from among them ; and it appears to us, that a manual for the instruction and guidance of missionaries, particularly in heathen lands, might relieve them from much embarrassment, as well as prevent false steps and conflicting precedents, the result of inexperience and of the absence of special directions. We therefore respectfully suggest, that, under the counsel of the English and American Bishops in foreign countries, such a work might be satisfactorily drawn up.

6. The Joint Committee held many interesting conferences on the subject of Missions to the Oriental Churches; and agreed to the following suggestions :—I. The United Church of England and Ireland, and the Protestant Episcopal Church of America, must always regard with affectionate interest the ancient Churches of the East, for so many centuries pressed down by a hostile religion. II. The Protestant Episcopal Church in the United States, having suspended its Missions in the East, is earnestly desirous that the attention of the Church of England should be directed more than ever to that part of Christendom, in the hope that the critical position of the Eastern Churches at this time, may dispose their spiritual rulers, whom the Church of England can approach with peculiar weight, to undertake more readily their full restoration to primitive purity. III. Should the Bishops of the United Church of England and Ireland deem it expedient to make any communication to the Patriarchs and Bishops of the East, setting forth the doctrine, discipline, and usages of the Sister Churches in England and America, and informing them of the extent and influence of those Churches ; and should any offer be made to assist the Oriental Churches in diffusing sound Christian knowledge among their people, the Board of Missions would rejoice to see the Bishops of the Protestant Episcopal Church in the United States co-operate in such a measure, and would hope for the happiest result through the blessing of God upon such a labor of love. IV. Independently of any such communication, the Board of Missions deem it advisable to circulate widely in the languages of the East, the holy Scriptures, the Book of Common Prayer, selections from the writings of approved ancient authors, held in honor by Eastern Christians, together with explanatory and devotional works by members of the Sister Churches of the Anglican communion. V. The American Church will ever earnestly pray Almighty God to guide and bless whatever efforts may be made to revive in the Eastern Churches the pure doctrine and wholesome discipline of primitive times. VI. It is further suggested that the Senior Bishop of this Church be respectfully requested to prepare a letter to the Archbishop of Canterbury, embodying the above sentiments.

7. The Report contains a comparative view of the English Church Societies with the American Board of Missions in respect to their constitution, organization, resources, and expenditure, and offers various important suggestions to the American Board, grounded on the experience of the English Societies. That these suggestions originated in materials furnished by the Deputation, and in particular by the Secretary of the Society, is a circumstance which gives us much satisfaction.

There is, however, an important suggestion which we may derive from the other side of the Atlantic. The experience of the United States, and we may add, of the British Provinces in North America, is decidedly favorable to weekly collections in church as a mode of raising funds for missionary and other charitable purposes. The Apostolic rule, that *upon the first day of the week, every one should lay by him in store for pious uses as the Lord hath prospered him*, has been extensively put in practice among our Transatlantic brethren. This custom not being confined to any section among the clergy, is not objected to by the laity, and constitutes a most productive source of income to the Church. In some city churches, notwithstanding a large pew-rent, the weekly collections amount to several hundred pounds a-year. The usual arrangement is, that before or after the sermon, the alms of the congregation are collected from pew to pew, while some of the sentences from the Communion Office are read. Any special purpose for which the collections may be intended is announced from the Communion-rails, occasionally with a few appropriate remarks. In some cases, the Prayer for the Church Militant is introduced. We do not venture to suggest by what means, and under what authority, this most ancient as well as useful practice might be rendered general throughout the Anglican Church. We only state the fact, that it extensively prevails, occasions no offense, and has proved a most effective instrument of good in the United States and Canada.

8. One other subject to which the Joint Committee directed their attention, was that of members of our Church emigrating from the British Isles to the United States. Many reach America without friends, without a plan of life, and without any certificate of character. The Joint Committee agree to recommend : 1st, That the list of Emigrants, members of the Church, should from time to time be transmitted to the United States by this Society, specifying in each case, on the authority of the Parochial Clergyman, the age, character, and qualifications of the emigrant ; 2dly, That there should be established, in the first instance at New York, and afterwards, if found expedient, in other seaport towns of the United States, agents, whose business it should be to give such emigrants advice immediately on their arrival, and endeavor to provide them with situations, and place them in connection with the Clergy.

Many Clergymen both in England and Ireland, when families or individuals are about to emigrate, give them letters commendatory to the American Clergy : but there is no security that such letters shall not be employed by the parties who obtain them for the purpose of mendicity abroad, or fall into other hands and be perverted to that use. The Rev. Thomas Alexander Leonard, Rector of St. George the Martyr in New York, on whom especially the arduous duty has hitherto devolved, of advising, assisting, and recommending Protestant Episcopalian emigrants, informs us, that letters signed by persons he never heard of, are continually presented to him, introducing emigrants, and requesting him to take charge of them, and provide them with suitable situations. When we suggested to him that notice should be regularly sent to him by the Society what families or individuals, recommended by the Parochial Clergy, might be expected to reach New York, and by what vessels, he saw no difficulty in opening a special register to contain the name, age, and qualifications of each emigrant, with a corresponding register, in which parties desirous to engage domestic servants, or work-people of any kind, may state their wants. Arrangements of this description are understood to have been made with more or less success by several religious denominations.

The chief difficulty on our side of the Atlantic will be to make the Clergy well acquainted with the plan, and sufficiently guarded in their recommendations ; but if a good arrangement could be made, the result would be highly satisfactory. Members of our Church would derive as much advantage as ever from the general funds in aid of emigrants. They would receive especial friendly counsel and information from the agents of the Protestant Episcopal Church, and would not be seduced from their own communion, nor allowed to sink into religious indifference in consequence of being left to wander *as sheep having no shepherd*.

One or two additional points are adverted to in the Report of our American brethren to their Board of Missions, but these do not apply to England, or do not come within the limits of our instructions.

To these instructions it has been equally our duty and our desire to confine ourselves ; and we have now only, in conclusion, to tender our cordial thanks to the Society for having entrusted us with a commission, not only highly honorable in itself, but one which, independently of its direct objects, enables us to bear testimony to the faithfulness and efficiency with which the Protestant Episcopal Church in America is fulfilling its high trust, by diffusing sound Christian principles throughout a great and powerful nation, the extent of whose influence, both political and religious, on the future history of the world, no man of the present generation can foresee.

We consider the American Church to be, like our own, set for the defense of the pure and primitive faith of the Gospel, against the assaults of mediæval superstition and modern rationalism. While a marked distinction, arising from the different relations to the civil power, will be found to charactarize the two Churches, they are closely united in the bonds of a common faith, worship, and polity ; and it is our fervent prayer that the unfeigned respect, the mutual confidence and brotherly love which these endearing affinities have already produced, may be strengthened in our own time, and transmitted from generation to generation.

(Signed.)
G. T. Spencer.
John Sinclair.
Earnest Hawkins.
Henry Caswall.

79, Pall Mall, Nov. 18, 1853.

COMMUNICATIONS.

For The Churchman.

THE LORD'S PRAYER.

NO. II.

"Thy will be done on earth as it is in heaven."

The meaning of this petition, and reflections proper to it, are obvious. In faithful application to do, and humble contentment to suffer, the will of God, we see the dispositions with which it should be offered. "In heaven," indeed, there is no call for the latter. But the greatest good of the creature, which, by that will, is there immediately conferred and enjoyed, must be promoted, in this imperfect and probationary state, by trials of faith and patience, by just recompense for indulgence of natural depravity, and by warnings of insufficiency of the most alluring earthly sources of enjoyment. Well assured that the will of God, having for its object man's spiritual and eternal benefit, is as mercifully exercised in these trials as in the happiness of heaven—for they are a necessary preparation for it—the Christian will ever pray meekly, contentedly, and cheerfully, "Thy will be done."

He will thus pray, too, with a heart truly devoted to *doing* the will of God. Its requisitions will be diligently and carefully studied by him ; and once ascertained, his prompt determination and unwavering effort will ever be to do that will. Other rules of conduct will be urged upon him. His ease, his apparent interest, his pleasure, *his* will, the favor of fellow men, the customs of the world, the current of popular opinion and feeling, to say nothing of bad passions, tempers, dispositions, and desires, will beckon him to follow their promptings. Get the behind me, he will say, to each and all ; and looking up for grace, and forming his deliberate determination, and nerving himself for decided and vigorous action, he will address his Father and his God—"Thy will be done."

"Give us this day our daily bread."

Here, under a very expressive and appropriate figure, we "pray unto God that He will send us all things that are needful both for our souls and bodies"—all that grace—especially appointed to flow through the devout and faithful eating of the consecrated bread, and drinking of the consecrated cup, of the Eucharist—which will nourish the former in health and strength here, and unto everlasting life hereafter ; and all those temporal blessings which are necessary to the support and comfort of the latter. For these we properly look to Him Who is the only Source of spiritual and temporal good. Regarding Him as a kind and loving Father, Whose compassion for our race is perpetually drawn out by the presence, at the right of His heavenly throne, and in participation of His celestial glory and felicity, of our nature, in the Person of His Eternal and Beloved Son, in Whom He is well pleased ; we should cherish a deep sense of His all sufficiency, and infinite willingness to be gracious, and our need and entire dependence, as the obviously proper, and scripturally required qualification for supplicating His spiritual and temporal blessings.

Here too we must remember our duty, as moral agents and probationers, to use, faithfully and diligently, the means which God has been pleased to appoint for securing to man a favorable answer to his prayers for the mercies of His providence and grace. Thus we must apply to the religious exercises and duties to which He has promised the blessing of the influence of His Holy Spirit ; and to honest and virtuous secular occupation, which is His appointed way for our seeking worldly support and comfort.

"And forgive us our trespasses, as we forgive those who trespass against us."

The fulfilment of this petition is our only source of happiness here and hereafter. While our sins remain unforgiven, we are shut out from mercy, the frown of our Heavenly Father's indignation is upon us, and we can hope for nothing. By all the desire, then, with which we would desire the favor of God in time and through eternity, we are urged to the greatest earnestness when we pray for forgiveness. And surely we have abundant encouragement to be earnest and hopeful, when we reflect on the ground of hope which the Bible affords. There we learn that Jesus, God's only and eternal Son, given by Him, and freely offering Himself, has become our Advocate, our Intercessor, our great Sacrifice. He has made propitiation for our sins, that God's essential holiness and justice may remain unimpaired, and yet we be pardoned. By virtue of His infinite merit, thus interposed in our behalf, faith, penitence, and prayer, cherished and exercised in devout communion with His Church, have promise of acceptance and blessing, as means and conditions of pardon, and all the precious benefits flowing from it. And if we fail in these means and conditions, we not only place ourselves out of God's appointed way of pardon and grace, but also incur the awful guilt of ingratitude for His love, and wilful neglect of the great salvation He offers.

Would we use the petition aright, and be justified in the hope of its success, we must cherish a deep sense of our sinfulness, unfeigned sorrow for it, utter abhorrence of it, and decided resolutions, and strenuous endeavors, through the faithfully sought grace of God, to forsake it ; and true and living faith in the great atonement whereby alone its foul stain can be removed, and its dreadful punishment averted. No means can be more effectual to this, than the constant habit of devout and serious self-examiuation, searching and trying our hearts for the past, and keeping a constant scrutiny over them for the present and the future.

"As we forgive those who trespass against us."

Like most of the precepts of our holy religion, that which is here enforced by our Lord as a condition of divine mercy, has its foundations laid in deep and essential principles, which must be all pervading in the character, and very extensive in their practical application, if one would be a true disciple of Christ, or would have any *particular application* of those principles worthy of being regarded as a substantial Christian virtue. The *immediate* application here, is to our forgiveness of personal injuries. It forbids all vindictive tempers ; all pleasure or satisfaction at the sufferings of others, however they may have injured us ; all seeking of revenge ; all withholding of charity or mercy because of the recollection of wrongs or indignities received. These all have levelled against them the words of the Lord Jesus, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." And every one who believes in the Bible, knows what must inevitably be the doom of the unforgiven.

It is obvious, however, as has been before remarked, that this awfully impressed duty is an emanation from principles going much beyond it in those applications which do justice to the full demands of evangelical piety and virtue ; and the influence of which, *in general*, is essential to the true Gospel character of every *particular* application. It requires the absence of an implacable and uncharitable spirit in all its bearings and operations. In cases of the existence of this spirit without being fed by *personal* wrongs, peculiar danger arises from its imagined association with disinterestedness, and from consequent exposure to the delusion which blinds the indulgence of party or personal feelings, by the persuasion of being actuated only by regard for religion and virtue, or for justice and law. On no point is the history of our race fraught with more apposite and solemn warning than on this ; and in no department of history is this truer, than that which has to do with actions, motives, and appliances, that array themselves in the sacred garb of religion.

Nothing is more obvious throughout the Bible, than that charity, that is, love, in all the pure, disinterested, unselfish and illimitable influences of the Gospel of Jesus Christ, is the greatest of Christian virtues and duties. Faith, prayer, sacraments, zeal, devotion, are all nothing—worse than nothing, positive augmentation of sin—without it. No apparent eminence of piety in membership, no height of station in office, in the Church of Christ, can avail for good, or for safety, to the soul of the individual who lacks it.

A harsh, severe, and inexorable temper—to say nothing of one calmly and obstinately inimical—is one of the most dangerous of Satan's appliances for withdrawing the heart from God and Christ, and closing it against the influences of the Holy Spirit ; and for perverting and degrading it to Their dishonor, to injury and unhappiness among men, and to the soul's destruction. It is peculiarly dangerous from its tendency, in minds not utterly debased, to mingle with its operations plausible appearances of good motives and praiseworthy ends. The weakness of nature yielding to the strength of passion, to implacability of disposition, to obstinacy of purpose, or to imagined claims of consistency, the heart becomes more and more estranged from the true gospel spirit, and the way of gospel peace and righteousness ; while delusion, which indulgence is ever strengthening, shuts out all sense of the fearful danger thus incurred, and whispers that virtuous principle impels, and duty is discharged ; and often fatally excludes the recuperative influences of repentance.

Often, too, is the mournful fact presented, of the indulgence of such tempers being but a mask of hypocrisy, whereby reputation may be gained for virtuous and religious motive, and zeal for justice and righteousness, for the more easy accomplishment of iniquitous purposes.

More than probably many imagine, of safety from the deadliest and most perilous influences of evil upon the heart, more of Christian character, and more of warrant for the hope of having a converted soul, depends on care and watchfulness in this important matter, and on certainty of being ever on the side of that charity which is the greatest virtue of the Gospel. God grant that by the constant faithful exercise of such care and watchfulness, the reader may ever possess true evangelical preparation for the prayer, "Forgive us our trespasses, as we forgive those who trespass against us!"

"And lead us not into temptation ; but deliver us from evil."

"God cannot be tempted with evil, neither tempteth He any man." In the figurative language of Scripture, however, He is often said to do that which, according to the wise order of His providence, He permits, as essential to man's probationary state, or naturally growing out of His dealings with him as a moral agent. We here pray, therefore, that God would be pleased so to order His dispensations towards us, and so minister grace to our hearts, that we may not be exposed to trials of our faith or purity, our integrity or piety, our humility or charity, or the consistency, in any particular, of our Christian character ; or if thus exposed, may be preserved from yielding : that thus He would fulfil upon us the promise made by His Apostle to His people, "God is faithful Who will not suffer you to be tempted above that ye are able ; but will, with the temptation, also make a way to escape, that ye may be able to bear it."

The faith and penitence and watchfulness and care and holy resolution and effort, proper to the due offering of the last preceding petition, are also manifestly required here ; lest we wilfully expose ourselves to temptation, and thus to the "evil" influences, the "evil" of heart and tongue and deed, the "evil" of punishment, and the awful consequence of being given over, in God's just wrath, to the *"evil" one*, from which we ask deliverance.

"For Thine is the kingdom, and the power, and the glory, for ever and ever."

This noble conclusion of the Lord's Prayer contains strong encouragement for the Christian's offering of it. That we address our prayer to Him Who ruleth over all, Who has all things under His control, and Whose is the glory of all the good His people enjoy, and of the blessed reward they are encouraged to anticipate, are considerations which should fill our hearts with reverence and adoration, with hope and trust, and with devout gratitude and love ; especially in view of that power which was put forth in the great work of redemption through Jesus Christ, that glory which our Heavenly Father has been graciously pleased thus to add to His great name, and that kingdom of grace in which the choicest blessings of His sovereignty are to be extended to His people here, and that kingdom of glory in which His reign over them will be the consummation of their bliss through eternity.

In such thoughts our hearts should bring to a concentration of devout and grateful affection, the principles, thoughts, and emotions, proper to this admirable prayer, when we close it with that expression of emphatic earnestness and sincerity, common to all languages, *"Amen."*

Such is the Lord's Prayer—that beautiful and simple, and at the same time comprehensive and noble act of worship which our Divine Master left to His followers as a distinguishing form for their use, and a pattern after which their other prayers should be framed. We were taught by the maternal piety of the Church to lisp it in infancy. She incorporates it, with characteristic fidelity to her Lord's will, into all her offices, and diffuses its principles and spirit throughout her Liturgy. It embraces so much of sound Christian doctrine, and of the genuine spirit of the gospel, that a state of preparation for offering it aright is itself a truly Christian frame of heart and character. Let the Christian cherish the constant habit of using it in its true spirit, and with a full appreciation of the meaning and bearing of its several parts. Let him incorporate it into daily acts of private and domestic worship ; and be a constant and devout attendant on the public services of that liturgy which expands its rich contents, and diffuses its holy principles and spirit, through all its offices. And let each one contribute, by his own devout conformity, to the beautiful and impressive effect of the requisition, which distinguishes this from most other prayers, of union in it by the people with the minister in voice as well as heart—all thus, as it were, striving together in availing themselves of the exalted privilege, and perfoming the high and holy duty of worshipping the Father in words taught them by the Son. So it has been ever since men began to worship as Christians, and wherever the Catholic Church has spread. All its ages and all its nations have herein been one ; and thus will its faithful children continue to worship, until—their stay on earth having ended—they will be called to pass to the blest presence of their Father in heaven ; where they will hallow His name by celestial worship ; where his kingdom of glory will be their inheritance ; where angels and men will forever unite in doing His will ; where God will give them the bread of heaven, even nourishment meet for the eternal life and health of bodies and souls in glory ; where all trespasses and sins will be forever done away ; the blessedness of Christian kindness and love be perfected ; temptations known no more ; evil eternally excluded ; and the kingdom, and the power, and the glory of God be magnified in the triumphs of the saving grace and mercy of His eternal Son ; there reigning in unity with Him and the Holy Ghost for ever and ever.

B. T. O.

THE CHURCHMAN.

NEW YORK, DECEMBER 24, 1853.

We beg to remind our subscribers that our terms of subscription are in advance, and therefore we must regard those as being in arrear who have not made their payments in accordance therewith. We have furnished bills in most cases, and those who have not already received them will do so (D. V.) during the current month. If they would remember that their subscriptions fall due at the commencement and not at the termination of the year, and that we never send out a bill before the amount thereof is due, they would save us the disagreeable necessity of so frequently demanding payment in advance. tf

CHRISTMAS.

The Doctrine or the Verity of "God manifest in the flesh" is the hinge upon which all the other verities of Revelation turn. It is the central principle of Christianity, where all the particulars converge and draw into one, and from which they all derive their meaning and significance. Standing together in this root and centre of life, all the parts grow forth naturally in the proportion and symmetry of a living, organic whole ; there is a place for everything in the system, and everything falls, as of its own accord, into its place ; the law of correspondencies and mutualities pervades it at every point : the topmost blossom, the outermost leaf, though seemingly put forth but as an item of redundant beauty, is inwardly and essentially connected with all the parts of the structure ; partakes, and, by partaking, helps and heightens the grace that runs through and unites them all ; draws its circulation and sustenance from the one centre of vitality, and in turn ministers to the life in which and by which itself lives. Held together in the strength of this as a fundamental law, all the parts may be carried along in perfect consistency and harmony. For, to the religious understanding, this great verity is itself a principle of intelligence, and therefore of security, against disproportion and onesidedness : the mere holding of this clearly and firmly in the mind's grasp will tell us when we are pushing this or that particular too far ; will both enable us to feel and know when any disturbance of the proper equipoise is creeping in, and at the same time supply us with the means and methods of a remedial and restorative process. For, from this root and centre of organic vitality and growth, there branch forth divers co-ordinate principles, which require to be known and held as co-ordinate ; and it is only in the light and reason of that which co-ordinates them, that this co-ordination can be duly known, and kept in constant recognition. So that the Doctrine of the Incarnation may be safely laid down as the great rectifying law of Christian theology. In it we seem to have a kind of self-executing principle or power of unity and vital reciprocity among all the parts of the Christian system, holding or apt to hold them in due proportion and coherence by its innate and spontaneous efficacy.

Accordingly we find in the history of the Church that any considerable disowning or displacement of this doctrine has always proved the letting in of a principle of disorder, which, in proportion as it hath had free course, has in effect worked the entire dissolution of the fabric. Other foundation can no man build upon, because on no other foundation can all the parts *grow* together. Other ground may suffice for a logical or mechanical unity ; but a vital, organic unity is possible nowhere else but here. Sectarianism always proceeds by disbranching some one of the co-ordinate principles from that which co-ordinates them, and then making the one thus disbranched the centre and life of its system. See, then, what an inversion of things is here inaugurated : one of the branches being thus made to take the place and perform the office of a root, from this one of course the true root and all the other branches have to take their growth. It is easy to see that from such a beginning there can be no growth, save a growth of decay : disorganization is the very law of the thing : so that it can neither stand still, nor progress save in a course of dissolution.

Thus Calvinism, for instance, makes election the radical verity, and then forces the Incarnation to take the place of a branch growing from and supported by this root. Beginning with this as the mother-principle of the system, any such thing as a vital, organic development is no longer possible : it can only proceed by a logical development, using all the other branches merely as the raw material, the rough timber, so to speak, of a theological joinery and mechanism. The dialectical chain may be so strong as to *force* assent : but this very fact only proves it to be without life ; for that which really lives gains assent by giving freedom, and by superseding force by what it gives : the strength of every truly living law lies not in crushing under the mind that resists, but in taking from it the very will and spirit of resistance : itself moving freely, because making free where it moves. It is on this principle, no doubt, that poetry and all the forms of art, whose very being stands in exercising and inspiring freedom, carry so much more of might and potency, than can be made to dwell in the forms of logic.

And because Calvinism begins and proceeds by thus inverting the order of things ; because even so much of truth as it retains is not held in its proper place and degree; therefore it does not and cannot long continue to be held. For a piece of logical mechanism, however good the timber, and how strongly soever built, contains within itself no self-perpetuating principle : there is in it no vital power to countervail or repair the wastings of time, or the wearings of opposition ; and sooner or later it must needs disjoint and fall by its own weight, its very strength thus helping on its ruin. Moreover, that which, holding the place of a root, would clearly approve itself necessary for the place, can neither be, nor be long deemed, necessary as a branch : removed from its true place and function, it is without any adequate end or purpose ; its proper meaning and fitness are lost ; there is nothing for it to do, nor any reason why it should be. And, on the other hand, that which were manifestly true and useful as a branch, can neither have, nor be long regarded as having, any truth or utility as a root : taken out of the office and function where it properly belongs and was appointed to work, and put to an end and purpose which it cannot serve, its design is frustrated, and its fitness gone. Thus both the root and the branch, from having been made to exchange places, after a while cease to have any place ; there is no need of them, no adequate final cause of their being ; and the more necessary they were in their place, the more superfluous, unsightly, and offensive do they become out of it. If the tree can live and grow by one of its branches, it plainly needs no root ; if it have no need of a root, then there can be no occasion for the branch that has been put to the office of a root. So that, being in the outset diverted from their true ends, and so viewed apart from their respective functions, they both come at last to be dispensed with altogether, are lopped off and thrown aside as blemishes and incumbrances.

Which may serve to illustrate and explain why and how it is that Calvinism hath so generally blossomed out and gone to seed in some form of Arianism,—a system whose first principle, so far as it can be said to have any principle, stands in rejecting and repudiating the doctrine of the Incarnation. For the nature and scope of the beginning are such as to leave no sufficient ground or reason for that doctrine. So that Calvinism is the very setting and inaugurating of a process that issues, and cannot but issue, in a rejection both of itself and of that which it began by displacing. And thus and therefore it is, that where this has had the laying down of the premisses, a faith composed and framed of negatives and a creed made up entirely of things that are *not* believed have been the necessary conclusion.

The doctrine of the Incarnation clearly supposes that in the councils of heaven there was no way for men to become the sons of God, but that God Himself should become the Son of Man. That the eternal Son, the Word and the Wisdom of God, should take upon Him our nature and be made man, the very reason of this is, not merely that our natural faculties had to be acted on in a new way and by special influences, but that there must be an addition to our nature of something greater and better than itself. And our nature, the nature common to us all, being thus redeemed and saved by its union with the Divine in the second Person of the Trinity, is the well-spring and original cause of redemption and salvation to the persons of men. So that His glorified humanity is the source and principle of saving grace and efficacy to as many as, by the methods of His appointing, are engrafted into Him : it is through His participation of their human nature, that they are made partakers of His Divine nature : He is the Vine, they are the branches ; they have no life in themselves ; the current and circulation of life is all from Him into them, and proceeds by their vital inherence in Him. Salvation, therefore, comes to us, not so much in virtue of what He has said or done or suffered, as in virtue of what He *is;* it flows rather from His Person as God and man, than from any event that befel Him as man. His office as our Saviour and Redeemer stands not so much in any work wrought *for* us or in our stead, as in the work wrought *in* us, clothing and enriching our perishable nature with the superadditions of God, as the germ and principle of a supernatural and divine life, and of a celestial and eternal felicity. In Him alone, as an original fountain of life, resides the strength that is to carry our nature through all the conditions of its mortal state, a seed of immortality going with it through the dark chambers of corruption, and rescuing it from the embraces of death.

The Incarnation, therefore, is itself the very centre and spring-head of Christianity as a sacramental religion. Here it is that all its sacramental powers and efficacies are concentrated. This is the original and perfect embodiment and epiphany of the sacramental principle. This is the one root whence grows and proceeds its whole supernatural character and effect, whatsoever distinguishes its provisions from the teachings of natural religion. Upon this rock, this eternal and inexpungible basis, the Church of Christ with all its sacramental ordinances and institutions is built ; from this principle they all derive their life, meaning, and efficacy : they have no operative force or virtue but from this as the cause ; this has no regular process or operation but by them as the means.

And indeed the very purpose and design of the Church, as a knitting together of many members in the union and participation of one life, is grounded in the necessity of a sacramental process, as distinguished from processes merely intellectual and moral. But for such necessity, there is no apparent reason why men may not be living members of Christ by standing apart in individual estrangement and isolation, just as well as by standing and growing together in an organic conjunction and continuity, wherein because all are members of Christ, therefore they all must needs be members one of another. Accordingly, in fact, the idea of the Incarnation and the idea of the Church are commonly found going and coming together. Where the former is truly held, it will needs issue in the latter ; where the latter is rightly held, it must needs rest upon the former : so that the having of either can hardly fail to draw and conduct us to the other. Therefore it is that where those ideas, either or both of them, have been lost, or have come to be held out of their rightful place ; where they are not set before us and impressed upon us in their own peculiar, preappointed symbols and organs, bound upon our thoughts, pressed home to our life, by the ligaments of custom and ritual observance ; where the solifidian principle has grown into formal or virtual sway and mastery ; where men have got possessed with the notion that the operative form of saving grace stands in the law of mental and moral instruction, not in any order of sacramental provision : there we see a power at work, which results, and cannot but result, in disintegrating and crumbling up the Christian brotherhood into the dust and powder of individuality.

Another consequence naturally growing from the loss or displacement of these two inseparable verities, is, that the methods and processes of moral reformation come to be substituted for those of spiritual regeneration. This, of course, leaves the proper ends of Christianity to be reached by the using rather of moral suasion than of sacramental means. And the principle which lies at the bottom of it is, that the process of salvation is by certain special influences acting upon what is already in our nature, not by deriving into us, from a supernatural source and by certain divinely-appointed organs, "that which by nature we cannot have." For, apart from the Incarnation, the sacraments have no adequate purpose or meaning. The proper office and end of these is as the organs and conductors of the supernatural efficacy set forth and enshrined in that great fact, itself truly the heart and life-centre of the Christian system. Otherwise, they are without any specific operation or aim ; they have no distinctive, peculiar ground to stand upon ; there is no sufficient reason for them : the prescribing of them is purely arbitrary ; the using of them, a mere formality. And hence comes it to pass, what may so often be seen in more quarters than one, that even if they continue to be used, it is without any view to their proper function, or any recognition of their peculiar purpose : they are held to merely as serving to *teach* the mind and to bring certain things to remembrance ; that is, as the mere signs and memorials of a past event, not as the organs and vehicles of a present efficacy ; the which being their proper office, there remains nothing for them to do but what can be as well or better done by other methods.

And, in fact, if moral instruction and reformation were all that was wanting to the saving of men, to what end was the Incarnation ? or what need could there be, that the eternal Son of God should "humble Himself to be born of a virgin ?" To make known the will and purpose of God concerning us, there needed no such costly provision : an inspired prophet, a mere created being, supernaturally illuminated and commissioned for that office, and armed with power to authenticate his message, might, for aught we can see, suffice well enough. And indeed it was in and by His human nature, in which respect He could be but a creature, that all the offices of our blessed Saviour as a teacher and exemplar were discharged. Nay, it was only in His humanity, it was only as man, that He did or could suffer and die : the agony and bloody sweat, the cross and passion, the precious death and burial, the glorious resurrection and ascension, of all these His manhood alone could be the subject : as God He was beyond the reach of suffering and death, invulnerable and inaccessible to all their engines; though His sufferings and death were indeed rendered mysteriously operative and fruitful in virtue of the personal union of His human nature with the Divine. That union was possible in Him only as God ; and therefore in that union consists, from that union grows, not indeed exclusively, but pre-eminently, that work of atonement and reconciliation, which His coming was to effect. Of course, without the need of the Incarnation, we can have no adequate reason for believing it ; its fitness has reference to the end for which it was designed. Hence it is, that where the atoning act and efficacy has been taken away from the Incarnation, and transferred entirely to the Crucifixion, and concentrated all in this, and made to consist merely in the vicarious undergoing of so much suffering for so much sin ; there, we may be sure, the process has already begun, which will not stop till it have rationalized and explained away the whole Mediatorial Office into a special arrangement and operation of causes and influences merely moral. The taking of manhood into God in the second Person of the adorable Trinity was not, then, merely or mainly to the end that He might suffer in our stead the punishment that was due to us ; without some further purpose and design, such a doctrine will not stand justified to the reason and faith of men, but will needs be openly or silently put away, and replaced by something else more proportionable and correspondent to the occasion. The true ground of that doctrine, the purpose to which it must be referred, lies in the necessity of our nature being restored to that covenanted participation of the Divine, which was forfeited and lost in the fall of its first representative and head.

From all which we may in some measure conceive why the Incarnation should be the source and argument of so much joy to the angels in heaven, and of so great and glorious hope to men on earth. It was the inauguration of life and immorality to man ; in it was contained the principle of man's redemption and salvation from the powers of sin and death. Seeing it in its true and proper significance, all created beings in heaven and on earth could not choose but break forth into thanksgiving and songs of gladness. This it is that makes our sweet Christmas the day of all the year the best. And therefore it is that the Church celebrates the return of this day with her best significations of love and delight, accumulating into their highest expressiveness whatsoever motives and circumstances of solemn cheerfulness lie within her reach, that so our hearts may sing themselves into an image and reflection of our holy and beautiful religion. And undoubtedly the observance of the day is of the greatest use and efficacy in keeping alive the doctrine of the Incarnation, and in making it a living, operative truth, "our minds and hearts to bless." And there can be little question that it was some secret repugnance to that doctrine, that led the Puritans and Presbyterians of the celebrated Long Parliament to turn the Christmas festival into a Calvinistical fast, that they might by the arts of a malignant fanaticism steel their hearts and screw up their nerves to the work of murdering the Church in the person of her chief dignitary and representative. Was it not fitting that the murder of Archbishop Laud should be made ready for and ushered in by blotting out, as far as could be done, the birth-day of Christianity ? Most justly is it remarked on this act by Jeremy Collier, that "if the authors had been Jews, they could hardly have put a more open affront upon Christianity." Doubtless they did this partly from a mad spirit of contradiction, and with a view to spite the Church ; but the true secret and original of it lay back of this, in a certain bitter, virulent, though perhaps unconscious, repugnance to the doctrine of the Incarnation, determining them, if possible, to put that doctrine out of sight and out of thought. They could not bear to see the day thus observed, because they felt that such observance could not stand with their foregone conclusions. And it was the working of the same spirit that afterwards led their descendants in New England to inflict fines for celebrating Christmas day, as if it were a crime.

HOLIDAY PRESENTS AGAIN.

If this should reach any of our friends before they have made up their Christmas boxes, we have one or two suggestions for their benefit. They would do wisely, for instance, to bend their steps to the store of Messrs. Stanford & Swords, who, in addition to their assortment of all the choice books of the season of various imprints, have their own publications, in every-day and holiday binding, most of which are eminently presentable. They have recently purchased from the Harpers their stereotype plates of the standard edition of the Prayer Book, and are now prepared to offer as rich and varied an assortment of that precious Book, as the most extravagant and fastidious or the plainest taste could desire.

Then there are those excellent friends of the young, to whom holidays are of especial interest, C. S. Francis & Co. At their store we are all apt to be children : refuse to choose and want all of the host of attractive volumes that lie before us. But by way of helping to a choice, we will especially mention "Grimm's Household Stories." These two volumes, profusely illustrated, form a gift with which any youngster or miss might feel themselves rich. These stories, by the brothers Grimm, of world-wide celebrity, are here newly and famously translated from the German. Parents, don't forget them ! There are also "Agnes Strickland's Tales from English History," and a similar volume of "Stories from Jewish History," both capital gifts for the young. Go and see Mr. Francis.

G. P. Putnam & Co., 10 Park Place, have a catalogue of gift books of a richer and more solid character, yet not wanting in such as will make the children chirp their Christmas carols. At the time of this writing, they have not published *all* their holiday books, but will have them ready in good season. They have issued a very beautiful illustrated edition of that popular book, "The Wide, Wide World," a title most descriptive of its circulation, which will be the more extended for this superb edition. They have it variously bound. Let us mention another book by the same author, which has scarcely yet blushed upon the world, but intended especially for the season. It is entitled "Carl Krinken, His Christmas Stocking," belonging to Ellen Montgomery's book-shelf. It is written, as all such books should be written, with Christmas all over it. If we are not mistaken, it will put the young folk all astir.

And don't forget Horace Waters in the musical line. He eschews lotteries, but gives a suer inducement for the expenditure of a dollar in music at his store, by promising an extra dollar's worth as a holiday gift to his customers. This he encloses in a holiday wrapper of fanciful design. You are thus sure of your dollar as well as of your conscience. He has a new and excellent Instruction Book for the Piano Forte, bound in holiday style ; though it is far richer within than without. It will stand its ground among all its fellows. Mr. Waters is sole agent here for the book, which is published in Boston.

OPEN-AIR PREACHING IN NEW YORK.

Most of our readers have probably heard something of the arrest of Mr. Parsons, on Sunday the 11th inst., for preaching in the open air. The arrest seems to have proceeded on the ground that the alleged offense was in violation of a law passed by the City Government in 1839, which forbids "any assemblage of persons, under pretence of, or for public worship or exhortation, in the Park or Battery, or in any of the markets or streets, or in any public place in the City of New York, laid out and appropriated for the common use of the citizens." It is said, however, that the case in question could not properly fall under this law, because Mr. Parsons was not preaching in any public place, but on the ground of a private citizen, and with the owner's consent. Last week, his Honor the Mayor of the City put forth a Proclamation, citing the above-mentioned law, and signifying his intention to have it strictly enforced. As the law apparently does not touch the case of Mr. Parsons, it seems something uncertain whether the Proclamation were meant for the information of the citizens or of the magistrates; whether its purpose be to prevent illegal assemblies, or illegal arrests.

Into the merits of the case, however, we do not propose to enter. Our purpose in referring to the matter is, to introduce the two following documents; the first of which is in more senses than one a Bull by Archbishop Hughes, and the other a most manly and creditable Letter from the Editor of the *Irish American*. Of the Archbishop's Letter to his "brethren of the clergy" and his "children of the laity," it seems needless to say much. The least that can well be said of it is, that it is a palpable and egregious blunder,—just such a fall as might be expected to follow, where so much of haughtiness and arrogance has gone before. Whether, besides this, the Letter be not in effect a call upon the people addressed to go armed and equipped for bloody riot and civil war, is a question which we do not care to discuss at present. We should not greatly wonder, though, if the thought were to arise in some good minds, that to construe the Letter otherwise would require more of charity than can well stand with common sense.

As to the Letter of Mr. Lynch, we do not see how anything of the kind could be better. When we find a man holding and uttering such sentiments, we can most heartily shake hands with him as a man and an American, be his religious creed what it may. Nor can we believe that any class of men breathing the air of American freedom can have failed to develope so much of manhood, as will make them prefer in this case the words of the Editor to those of the Archbishop. The following remarks from the *Daily Times* will show that we are not altogether alone in our view of the matter:

> We publish also a letter from Archbishop Hughes, to the clergy and laity of the Roman Catholic Church, in which he wisely exhorts them to keep away from all street preachings designed or calculated to excite against them the hatred of those who are not Catholics; and also in all cases to preserve an entirely legal deportment in all the relations of life. We regret exceedingly, however, that the Archbishop should have felt at liberty and disposed to couple these judicious and proper exhortations with an intimation that there exists among us a conspiracy against the civil and religious rights secured to the Roman Catholics by our Constitution and laws; and that this conspiracy, unrebuked by the public authorities, may rise to a point menacing with destruction the churches, hospitals, orphan asylums, and other institutions of the Catholic Church. We venture to say that the Archbishop has no warrant in facts for an aspersion so insulting to the community and to the authorities of the City, and so unworthy of the position which he holds as the chief local authority of the Roman Catholic Church. It is not by such intimations from such a quarter that public excitement is to be calmed down, and all dangers to the public peace removed. Having gratuitously and offensively assumed that their property is threatened with destruction, the Archbishop urges the clergy and laity of the Roman Catholic Church to a noble defense of it. This is unquestionably their right, and we hope it will be boldly and successfully exercised. We shall be agreeably disappointed, however, if the language in which the Archbishop has seen fit to give this advice, does not have the effect to stimulate many of those to whom it is addressed to other than strictly defensive measures.
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> The letter of Mr. Lynch, a Roman Catholic and Editor of the *Irish American*, which we also publish in another column, is written in an excellent tone, and deserves the attentive consideration of those to whom it is addressed. Mr. Lynch, it will be seen, does not fall into the error of supposing that freedom of discussion in the United States means simply the freedom of Roman Catholics to denounce Protestants. He holds, and justly, that it involves the absolute freedom of all parties, all denominations and all persons, to speak upon any topic, and to express just such opinions as they may see fit,—provided they violate no law and infringe no private rights;—and that it is the duty of all denominations, and of all good citizens, to conform steadily and conscientiously to this understanding of American freedom. It may expose them, as it does expose them all in turn, to much that is offensive to their faith, and even insulting to their religious sensibilities. But this is among the inconveniences always attendant upon a state of freedom:—it is a price that no one will hesitate for a moment to pay, who properly appreciates the inestimable blessings it carries with it. There can be no liberty of speech without occasional inconveniences of this character; and he is the best American who bravely and patiently endures these private and personal offenses, for the sake of the larger and richer privileges which they may be made to secure.

Letter from Archbishop Hughes.

Reverend Brethren of the Clergy, and dearly beloved Children of the Laity, Health and Benediction in Christ our Lord.

It has been communicated to us, that certain persons, claiming to be ministers of religion, have thought it proper to preach in the public streets, in such a manner as to excite against us the hatred of our fellow-citizens who are not Catholics. The object of this communication is to request you to avoid all such preachings, and to leave the parties who approve of them to the entire and perfect enjoyment of their choice. The Catholic community of New York have merited well of their fellow-citizens by their uniform moderation and respect for the laws of their country and the authorities of its Government. I fear that this system of street-preaching is intended as a snare, and I hope that no Catholic will allow himself to be caught thereby. Let every man who chooses to preach in the public streets, preach as often and as long as he will. But as for you, dear brethren, shun the space in which his voice can be heard, lest, owing to human infirmity, a reasonable and just indignation might tempt any one of you to exhibit symptoms of impatience or resentment,—which would be a signal to your enemies, in consequence of which the laws and rules of peace and good order might be violated.

I do not wish you to understand, dearly beloved brethren, that you should degrade yourselves one iota below the highest level of American citizenship. If there be, as it has been insinuated, a conspiracy against the civil and religious rights which are secured to you by our Constitution and laws, defeat the purpose of that conspiracy by your peaceful and entirely legal deportment in all the relations of life. But, on the other hand, if such a conspiracy should arise, unrebuked by the public authorities, to a point really menacing with destruction any portion of your property, whether your private dwellings, your churches, your hospitals, orphan asylums, or other Catholic institutions, then, in case of any attack, let every man be prepared, in God's name, to stand by the laws of the country and the authorities of the city, in defense of such rights and property. It is hardly to be supposed that such a contingency, under our free and equal laws, can possibly arise. Nevertheless, symptoms of so baneful a purpose are not by any means wanting. The consequences, in so populous and wealthy a city as New York, of a collision between parties, having for its basis or stimulant the spite of religious hatred, whether in the attack or in the defense, would be inconceivably disastrous. You, dearly beloved brethren, will be careful to avoid even the appearance of offense in regard to measures that might lead to such a result. But, if in spite of your forbearance, it should come, then it will be lawful for you to prove yourselves worthy of the rights of citizenship with which you are invested, by a noble defense of your own property, as the same is declared sacred by the laws of the country.

† JOHN, Archbishop of New-York.

New York, Dec. 15, 1853.

Letter from the Editor of the Irish American.

To the Irishmen of New York: *My Friends*, I have read in the daily papers of Thursday, with the deepest pain, the report of the proceedings at the Mass Meeting in the Park, on Wednesday evening. The *cause* of that meeting was the arrest of a street preacher, on Sunday, in the Eleventh Ward. The cause of that arrest was an apprehended riot. And that apprehension arose from the belief that the preacher would be interrupted, if not molested, in his course by Irish Roman Catholics.

In the discharge of my duty as a public journalist; conducting, as I do, a newspaper which circulates by thousands of copies amongst you; I am bound in this emergency to offer you my best advice, and that without delay or hesitation. I do so in the second edition of this week's paper, with the hope that you may read it on Saturday evening and Sunday morning.

By interrupting any preacher by hissing, by indecent remarks, by insolent gesture, by any attempt at violence—no matter what the provocation may be—you are guilty of a crime. It is a crime against the institutions and the law of the country. And it is not only a criminal act, but a shameful evidence of ingratitude. Freedom of speech—freedom of the press—independent thought and opinion—the unshackled and untrammeled exercise of intelligence, reason and judgment—are the great basis, the great characteristics, of American Republicanism. It is the privilege, the undoubted right, of every man and woman in this land to think and speak and write whatever conscience, conviction and morals may dictate; no matter how fanatical, foolish, senseless, untenable, or disagreeable to *some* such may happen to be.

If you go to hear this or that preacher, this or that public speaker, you are called upon to curb your temper and subdue your passion during such address—if you remain in church, the public meeting, or in the street crowd. Whatever may induce you to be present—whether idle curiosity or a desire for information—this is your imperative duty.

If you know beforehand that your Church will be attacked, your religion abused, your feelings wounded, your passions aroused, *you should remain away; you should not court the danger which such scenes and occasions are likely to produce.*

Remember you have, here, what you never had, you never expected to have (under English rule) in Ireland. You have the power to make laws for your own government. You have the liberty of a freeman. You have a fair and open field for labor and industry. You are politically equal to any man;—no matter what *his* wealth or learning may be. You are socially equal to any man;—provided your conduct and character are calculated to insure respect. Here is no standing army to awe citizenship with the bullet and the bayonet. Here is no military police to hunt you down at the command of a tyrant magistracy. Here is no insolent and overbearing aristocracy to squeeze the blood from your hearts to support their luxurious profligacy. Here "the life of one peasant is as valuable as the life of one peer."

Your person is safe—your property is safe—your religion is safe and free—under Republican Institutions. More free, more safe, more independent, than in any other country in the world. Temperance, order, education, a reverence for law, mark the American people. They are an American sentiment. And any man—Catholic or Protestant—foreign or native—who believes in, who practices, these qualities of civilization, will be respected, admired, and treated as a man and a fellow-citizen.

I don't think there is an Irishman in America, be his religion what it may, who would not wish to see his native land a Republic, governed as America is, and fortified by the same wise gurantees for civil and religious liberty, and regulated by the same checks and balances. It is charged against us that, by want of education, by religious differences, by turbulent temperament, we are unfit for such a glorious condition of emancipation and independence. Let us prove, here, is this land of our adoption, that this charge is a calumny. Let us show before mankind that, with a fair stage and no favor, we have all the elements of self-government—that we aspire to be educated, and revere order. Let us prove that we know how to value and appreciate such institutions as we enjoy, and that we deserve to be received into the bosom of the great American family.

I cannot pass over the fact—I shall not pass it over—that you have evil counsellors at the Irish-American press. I am obliged to admit—I do admit it—that there are among the journalists who address you imprudent writers—writers who, from inefficiency, folly, or evil design, expose you to the anger of American Protestants—who, if they create excitement by abuse of those who differ from them and you, repay, or expect to repay, themselves at your expense, by such discussion and excitement. I am aware that they, by their teachings, offend and disgust an immense portion of the American people, and that *you* are considered to admire and entertain the opinions they put forth. I am convinced that the prejudice against which you have to contend, and the bitter animosity with which the name of Irishman is associated in the American mind, spring from and are inflamed by these teachings. One of these journalists takes the part of Russia against Turkey; another writes that printing is a curse, and education a ruin; another contends that Ireland would be better off under the heaviest despotism of England than as a free Republic; another that politics should be associated with and controlled by the Church. All these offensive remarks and doctrines, coupled with indecent and violent abuse of Protestantism, create a deadly anger *against you* in the American mind; and, although I know you abhor these opinions, and repudiate them, believe me, they commit you, and stand in judgment against you.

Taking these circumstances into account, I find it an imperative duty to implore you to keep away from scenes, occasions, and places where the peace, order and law of the city may be endangered. I pray you to allow every man and woman—no matter how insane or ridiculous or mischievous—who may choose to preach on the wharf, in the street, or through the thoroughfares, to do so without molestation. Violence is no argument. Abuse ending in blows leaves the subject where it commenced. They only lead to the inference that you fear discussion; that you have not sufficient confidence in the teachers and preachers of your Church; and that you wish and want to crush opposition by physical force.

Now, it strikes me that, instead of yielding to idle curiosity, or that natural indignation which abuse of what one holds most dear is sure to create, you should avoid gatherings of this kind on the Sabbath—that you should, in preference, frequent your own place of worship—the Sunday school of your Church—or remain with your family and read your own Bible, or some other pious and holy book.

Remember that we Irishmen, to deserve our position here, should be peaceful, industrious, and loyal Republicans. We should perform our duties, whatever form of physical or intellectual labor they may assume, with quietness, diligence, and propriety. If we do, we may rest assured the American mind will justify us, public opinion sustain us, and that all unhealthy clamor and wild excitement, raised against us by fanaticism, bigotry, faction, or the personal knavery of dodgers and demagogues, will subside.

I write this over my own signature, because if ever subject was deeply felt by me—if ever intense anxiety prevailed in my mind to discharge my duty towards my fellow-countrymen—I feel the importance of that subject and the intensity of that anxiety more irresistible now than on any former occasion during my six years' residence in the city of New York.

I do not enter into the general merits of the question—the arrest of the preacher, Mr. Parsons—the meeting in the Park—the motives and the feelings of the speakers thereat. These I leave to the daily papers conducted by American born citizens, and I know they will act independently and honorably in the premises. My sense of duty confines me to offer to you the best advice in my power as to your present and future action, during the continuance of an unhappy religious excitement, produced by a Gavazzi on one hand and some of our own imprudent and mischievous journalists on the other.

P. LYNCH, Editor of the *Irish American*.

Bishop Kip.—The Rt. Rev. the Missionary Bishop of California sailed from this port on Tuesday the 20th inst., to enter upon the duties of his mission. He requests that all letters and papers intended for him may be directed to San Francisco, California. By his permission, we are expecting to hear and to let our readers hear from him as soon as practicable after his arrival at the scene of his labors. O, be true, ye winds of ocean, wafting this herald of the cross! Surely the Church, whose son and servant he is, will follow him through the perils of the sea with

"Blessings and prayers in nobler retinue
Than sceptred king or laurelled conqueror knows."

THE CHURCH AT HOME.

New York.—The Advent Ordination was held on Sunday morning last in Trinity church, in this city. The Rt. Rev. Bishop Wainwright admitted to the Holy Order of Deacons, Messrs. J. W. Capen and Erastus Webster, and elevated to the Holy Order of Priests the Rev. Henry N. Hudson, the Rev. William A. McVickar, and the Rev. W. A. W. Maybin. Morning Prayer to the Creed was said by the Rev. Charles Reynolds, the Rev. S. R. Johnson reading the first Lesson, and the Rev. Professor Mahan the second Lesson, and from the Creed by the Rev. Dr. Spencer. The 108th Psalm of the Selection was then sung, after which the Rt. Rev. Dr. Kip, Missionary Bishop to California, ascended the pulpit and preached an excellent and most appropriate sermon, taking for his text the 48th verse of the 15th chapter of Numbers—"And he stood between the dead and the living; and the plague was stayed." The Rt. Rev. preacher dwelt mainly and with great force and earnestness on the weighty and varied responsibilities of the ministerial office, and presented many profitable suggestions for the right discharge of the duties of the Ministry. The sermon concluded with a brief and affectionate welcome addressed to the Candidates, and a solemn charge to constant and zealous devotion to the work to which they are about to be consecrated. The Candidates for the Deaconate were then presented by the Rev. Mr. Reynolds, and those for the Priesthood by the Rev. Dr. Spencer. After the usual addresses by the Bishop to the Candidates and to the congregation, Bishop Kip began the Litany, and Bishop Wainwright read the Ante-Communion Service. The Service then proceeded according to the Ordinal, the Deacons being first ordained, and afterwards the Priests, and closing with the celebration of the Holy Communion.

We may be permitted to remark that the tone of the sermon on this occasion augurs happily for the mission for which Bishop Kip is now preparing. It proved an earnest and willing appreciation of the exacting and uncompromising demands of the work which is to be in its severest forms his own. It seemed but the expression of his own feelings in view of the vast responsibilities that have opened out before him, which he nevertheless faces, unshrinkingly, and with renewed determination in his high and holy trust. May it prove the type not only of his own spirit, but also of those exhortations and charges with which his co-laborers are to be stirred up to the zealous and successful accomplishment of their great mission.

In this connection we extract with pleasure the following from a congratulatory notice of the California Mission and Missionary Bishop, which we find in the *Courier and Enquirer* of the 17th inst.

> Dr. Kip came into the Episcopal Church, not in the mere descent of hereditary custom, but because his judgment, enlightened by study, induced in him the calm belief that it was nearest the faith of those Twelve, who, seeking neither fame nor plaudit, are and ever will be, the very household words of those who would delineate the most honorable of Men. He has now for many years been in its service—the pastor of a church who are only reconciled to the sacrifice which they make in separating from him, by the knowledge that they yield him to a broader and greater field of duty. In that church and out of it—wherever he is known—he has formed associations and bonds of confidence, of affection, of trust, which gave to the hour of his parting a shadow which will not easily pass away. When, for successive years, men have heard the voice of a pastor leading them to join in the prayers that a venerable Church has instituted, and have listened to his lessons of the Truth, and have felt their happiest hour identified with his presence, and their saddest consoled by his words—they feel the event that breaks up all this, as one of the most interesting of their career.
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> The qualities of Dr. Kip are eminently those which should be found in a Missionary. He will in all gentleness, as coincident with his character, proclaim the Truth. As a scholar he will be able to illustrate it in knowledge and to edification. As an ecclesiastic, he will seek to organize his Church as that its existence shall not be a spasmodic or an ephemeral one, but to endure, whether the land go on to prosper, or depart into decay.

Massachusetts.—Bishop Eastburn made a visitation of all the parishes of Berkshire county from the 20th to the 27th ult., both inclusive, in the course of which he confirmed twenty-two persons, and held other interesting services.

New Jersey.—At the Advent Ordination in St. Mary's church, Burlington, on Sunday, (8th December) Messrs. William Tilghman Johnston, A.B., and Joseph Shepherd Mayers, A.B., Alumni of Burlington College, were admitted to the Holy Order of Deacons. Morning Prayer was read by the Rev. Dr. Watson, Rector of Burlington College, and the Rev. Professor Doane, Assistant Minister of St. Mary's church. Mr. Johnston was presented by the Rev. Professor Hyde, and Mr. Mayers by the Rev. Mr. Germain, Principal of St. Mary's Hall. The Exhortation was made by the Bishop, who administered the Holy Communion, assisted by the Rev. Dr. Watson, and the Rev. Messrs. Frost and Doane.

THE CHURCH ABROAD.

England.—At a recent special meeting of the Irish Church Missions Society, with the Duke of Manchester in the chair, statements were made of the interference and persecutions to which the Society's missionaries were subjected while prosecuting their work of converting the Roman Catholic population. These persecutions were originated and systematically carried on by the Roman Catholic priesthood and by persons under their influence. A memorial to the Home Secretary, setting forth these facts, and praying for protection from such assaults and interference, was drawn up, and adopted, and signed by the chairman.

The Protestant Alliance have made another demonstration, under the leadership of Captain Shaftesbury. At a public meeting called for the purpose of considering the aspect of Popery abroad towards British subjects, it was resolved to memorialize the Foreign Secretary upon the subject. A tedious document was accordingly presented and adopted, wherein Lord Clarendon is instructed and admonished concerning his duty in the premises.

The Council of the Society for the Revival of Convocation held their November meeting. The nature of the business transacted, though it has not fully transpired, is said to have been of importance. The attendance was full.

A widow lady named Matthewman, a native of Leeds, and long since deceased, has left £22,800, for the endowment of new parishes, and subscriptions to parsonage houses, in the borough of Leeds.

The Convocation of the Prelates and Clergy of the Province of Canterbury, has been further prorogued to Thursday, the 5th of January.

The cornerstone of a fine church of the early middle pointed style, has been laid in the parish of St. Hilary, Cornwall. It is to replace the old parish church, which was destroyed by fire on Good Friday last.

The Consecration of the new Colonial Bishops, the Rev. Dr. Armstrong to the see of Graham's Town, and the Rev. Dr. Colenso to the see of Natal, formed out of the Cape Town Diocese, took place on the 30th ult., in the parish church of Lambeth. The Bishops of London, Oxford, Lincoln, Cape Town, Guiana, and Adelaide were present, all of whom joined with the Archbishop of Canterbury in the imposition of hands. The Rector and parish Curates conducted the ordinary services. The Epistle in the consecration service was read by the Bishop of Cape Town; and the Bishop of London read the Gospel. The Nicene Creed was said by the Archbishop, and the offertory sentences by the Bishop of Guiana. The Bishop of Oxford preached the sermon, which is said to have been most able, and happily suited to the occassion—taking for his text the 2d & 3d verses of the 13th chapter of Acts: "As they ministered to the Lord, and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." The *Evening Journal* has the following notice of the sermon:

> The Bishop observed that these words recorded a great fact in the history of the early Church, and in the lives of two of its most illustrious sons; for here was laid for the Church the seed of the ingathering of the Gentiles. From the laying on of hands, and the sending away of the Apostles to labor among the Gentiles, our own duty was deduced, by most cogent reasoning, of sending laborers among the heathen in order to bring them to a knowledge of the truth. Connected with these topics, a very powerful description was given of the duties, difficulties, and responsibilities of a Christian bishop, particularly in a country like South Africa, and of the necessity in which he stood of the prayers and aid of the Church at home. Incidentally the Right Rev. Prelate mentioned that it was nine years this day since he had been "separated" for the work of the episcopate, and that he well know the trials and temptations to which such an office was exposed; but, he observed, they must be much greater in the colonies, where new paths had to be struck out for the Church, and new difficulties to be encountered, before the Gospel could be planted. But he had no doubt of the work being attended with success; and he urged that the great extension of the colonial episcopate within a comparatively few years had been such as to justify sanguine expectations in this respect.

In the consecration, the oath of obedience to the see of Canterbury was not administered. At the Offertory, there was collected for the united purposes of Natal and Graham's Town, the sum of £1,305, a very large amount for the small congregation which the utmost capacity of the church could contain. The choice of so small a place for a service of so interesting a character and the want of proper arrangement were matters of loud complaint. Multitudes were deprived of the pleasure of witnessing the ceremonial, and such as obtained entrance were inconvenienced. The *Evening Journal* remarks as follows upon this addition to the Colonial Episcopate. Glorious are the results recorded and the hopes inspired for our Zion by these facts.

> Numerically, the colonial episcopate is now equal to that at home; whilst the rapidity of its extension and the character of its work afford abundant proof that the Church's greatest success is in its missionary work. It was only in 1847 that the see of Cape Town was created: yet in less than six years it has been found necessary to divide it in order that more laborers may be sent into the field. And the results not only in South Africa, but throughout our extended colonial possessions, have shown that the individuals selected for the episcopate have all been active men, singularly devoted to their work, and possessing in an uncommon degree all the powers necessary to cope with and to overcome the difficulties of missionary enterprise.

The *Record*, with characteristic malignity and puritanical spite, has assailed the Rt. Rev. Dr. Colenso, the new Bishop of Natal, with the charge of unsoundness in doctrine, taking the dedication of a volume of sermons to Mr. Maurice as ground for an attempt to fasten the peculiar views of the latter upon him. The rare qualities of heart and mind which have attracted to him unusual respect and affection, and pointed out his eminent fitness for the responsible trust to which he has just been consecrated, have in nowise shamed into silence so miserable and futile a desire to asperse and annoy him. He has chosen to give to the attack more attention than it deserves, and in a letter of explanation exposes this infatuated attempt to destroy his influence at the very outset of his great mission. The statement is, of course, a complete answer to the charge, which has signally failed in its purpose. The Archbishop of Canterbury made the following happy response to a copy of the "Letter" sent to him by Dr. Colenso.

> Addington, Nov. 26.
>
> *My Dear Sir*: I have to thank you for your published letter, in reply to the allegations brought against your orthodoxy. Having read your sermons, I never entertained any suspicion upon that subject; and I trust that the statements which you have now so clearly set forth will be satisfactory to those who, without sufficient data, have questioned the soundness of your opinions upon essential doctrines of the Gospel.
>
> You could not in your own person bring forward an argument which is the best answer to the principal allegations urged against you. You could not properly say for yourself, what is nevertheless most true, that, in devoting your future life to the proclaiming the Gospel to the savages at Natal, you have given a clearer proof than most others can give of your sense of the state of the heathen while without the Gospel of Christ, and of its indispensable importance to them.—I am, my dear sir, very faithfully yours,
>
> J. B. Cantuar.
>
> To the Rev. Dr. Colenso.

Ireland.—It is rumored that a new ecclesiastical periodical is to be established in Dublin, to be called "*The Irish Church Journal and Theological Review*," and to bear the joint archiepiscopal arms of Armagh and Dublin. Many of the most distinguished Prelates and writers of the greatest eminence in the Irish Church, are to be connected with it.

Scotland.—A noble scheme has been started in the Diocese of Moray and Ross, and with a zeal that promises a speedy accomplishment. It is thus mentioned by the *Inverness Courier*:

> It is in contemplation, we understand, to raise a fund, by means of voluntary subscriptions, for the twofold purpose of increasing the efficiency of the Episcopal Church in the north and erecting a cathedral in Inverness, as the future seat of the bishops of Moray and Ross. One munificent subscription of £7,000 has been received from a gentleman who signs himself "An Englishman who desires the prayers of the Scottish Episcopal Church." Other sums and gifts, amounting in value to about £3000, have been offered, and confident hopes are entertained of the ultimate success of this interesting and extensive ecclesiastical scheme.

A correspondent of the *Evening Journal* adds the following:

> Besides the benefactions referred to in this paragraph, I believe a beautiful site has been offered by a Churchman, whose property comprehends a portion of the town of Inverness. The immense success which has attended this proposal for the erection of a cathedral in Inverness vouches very strongly the popularity of Bishop Eden, and the success of his missionary efforts.

Canada.—We find in the Toronto *Church* an account of the re-opening of St. Peter's church, Brockville, after having been much enlarged and beautified. Two transepts and a chancel have been added to the body of the old church, which forms the nave of the new one, which has thus been made cruciform. Many additions and improvements of a churchlike character are mentioned. The sermon at the re-opening was preached by the Rev. Henry Caswall, of the recent English Delegation, from the text, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel."

A handsome stone church has been recently opened at Seymour.

FOREIGN.

England.—The dearth of news continues. Everything remains quiet. The state of the Eastern question gives no occasion for public excitement. Government has not yet found work of urgent importance for Parliament, which has been further prorogued to the 3d of January. The various questions of domestic interest have not materially changed their aspect. The spirit of the operatives in the manufacturing districts continues unsubdued, especially at Preston, which seems to have become the centre of the strike movement.

The Earl of Dartmouth is dead.

The marriage of Princess Mary of Cambridge with Prince Napoleon, son of Prince Jerome Bonaparte, is reported as about to take place.

The New Arctic Expedition projected by government has met with much opposition from various sources, as useless, now that the geographical problem has been solved, and Sir John Franklin thoroughly sought for in the direction proposed.

A meeting of the friends of Poland has been held to celebrate the anniversary of the Polish Revolution of 1830. Much inflammable language was used, the chief speakers being Dr. Arnold Ronge, Ledru Rollin, and Count Rodani. A letter was also read from Mazzini, who was detained from the meeting by illness.

Ireland.—The *Galway Express* says, "Instructions have been received in town by the authorities, from the government, setting forth that as the Lords Commissioners of the Admiralty have decided on raising a force of 10,000 men for the defense of the coast of the United Kingdom, volunteers offering themselves for such service will be received and trained. Placards have been posted setting forth the bounty, pay, clothing, &c., to be given."

The *Roscommon Journal* states that "in no year for the last twenty has so much wheat been sown as there has been this season."

Dr. Merle D'Aubigne, the historian of the Reformation, is in Dublin.

France.—The Archbishop of Paris has established a new *fete*, called the *Fete des Ecoles*. The archiepiscopal mandate was heartily responded to by the learned and professional bodies, and the inauguration of the festival took place with great eclat. The phrase, "Union of Religion and Science," was plentifully used, and the whole affair is spoken of as a triumph of the Church of Bossuet and Fenelon over the Temple of Voltaire and Rousseau.

Germany.—It is reported that the Government of Baden had issued an order that no more priests should be imprisoned, but that the refractory ones who had read the encyclical letter of the Archbishop of Friburg should be fined ten florins each. The mediation of the Papal nuncio, Viale Prela, has been requested. Considerable excitement prevailed through the Grand Duchy, as the number of the clergy arrested is considerable.

Turkey.—The temporary lull in the active hostilities at the East, has given space for new hopes and efforts at negotiation. The contradictory accounts on this point make it difficult to know the truth of the matter. There has at all events, been enough of war to put out of the question all pacific arrangement by means of notes, and the negotiation, if it is undertaken, must take the form of a regular treaty. A Conference or Congress of the European Powers is accordingly talked of, while other intelligence says that the Czar, irritated by late events in the East, declares that he will accept no project of pacification that does not issue direct from Turkey, and that the fate of arms must decide the question. While things are comparatively inactive on the banks of the Danube, the Turks are defying the Russians on the Black Sea. The Russian fleet was repulsed with great loss in an attempt to recapture fort St. Nicholas.

NEW PUBLICATIONS.

Hot Corn, and other Tales, or Life Scenes in New York. By Solon Robinson. 1 vol., 12mo., pp. 400. Dewitt & Davenport.

We are not able to give this book a *critical* notice, as though it were a mere work of fiction. Alas! its pages are but the melancholy record of misery and crime daily transpiring in the midst of this most flourishing city of the country, if not of the world. Though our heart sickens, and our fastidious taste revolts at the picture, it is true, sadly true to life.

Many of the stories composing this volume have appeared in the New York *Tribune*, and were the means of directing much benevolence to aid the work of philanthropy, that one man, then nearly unsustained, was performing in the midst of a hot-bed of moral corruption.

The benevolence and untiring labors of Mr. Pease, we believe are in nowise exaggerated, and we hope that his hands may still be sustained, and his heart cheered, by the charity of those who will "be glad to distribute" of their abundance, when the almoner is the devoted missionary, whose experience forms so interesting a portion of the volume before us.

Hydropathic Cook Book. By R. T. Trall, M. D. Illustrated, 1 vol., 12mo. Fowlers & Wells.

Whether or not we are Hydropathic in *practice*, we cannot quarrel with the theory of this book, nor yet with the nice compounds suggested therein; all, we are assured by the author, are "founded on Hygienic principles."

Let all who "cook by book" procure a copy without delay.

We are happy to acknowledge two numbers of the *Schoolfellow*, a most excellent periodical for the young, edited by Mr. W. C. Richard and our friend "Cousin Alice." It is published by Evans & Brittan, 697 Broadway, who are also the publishers of the *Illustrated Book of Song*, a beautiful volume for the nursery, which we inadvertently credited to the Harpers in a recent notice.

We have received Nos. 23 and 24 of Dunigan & Brothers' elegant edition of the *Douay Bible, with Haydock's Notes*; the *Mining Magazine* for December, a very valuable issue; Nos. 499 and 500 of *Littell*, full of excellent papers; and the *National Magazine* for January.

Contemplations on the Nativity.—Jesus was pleased to be born of a poor mother, in a poor place, far from home, amongst strangers, with all the circumstances of humility and poverty. And no man will have cause to complain of his coarse robe, if he remembers the swaddling-clothes of this holy Child; nor to be disquieted at his hard bed, when he considers Jesus laid in a manger; nor to be discontented at his thin table, when he calls to mind the King of heaven and earth was fed with a little breast-milk. But since the eternal wisdom of the Father, who "knew to choose the good and refuse the evil," did choose a life of poverty, it gives us demonstration that riches and honors, those idols of the world's esteem, are so far from creating true felicities, they are not of themselves eligible in the number of good things. And if any man will choose and delight in the affluence of temporal good things, suffering himself to be transported with the pleasures of every day, he may well make a question whether he shall speed as well hereafter; since God's usual method is, that they only who follow Christ here shall be with Him forever.

Here then are concentred the prodigies of greatness and goodness, of wisdom and charity, of meekness and humility, and march all the way in mystery and incomprehensible mixtures; if we consider Him in the bosom of His Father, where He is seated by the postures of love and essential felicity; and in the manger, where love also placed Him, and an infinite desire to communicate His felicities to us. As He is God, His throne is in heaven, and He fills all things by His immensity; as He is man, He is circumscribed by an uneasy cradle, and cries in a stable: as God, clothed in a robe of glory, at the same instant when you may behold and wonder at His humanity wrapped in cheap and unworthy cradle-bands. As God, He is encircled with millions of angels; as man, in the company of beasts. As God, He is eternal, sustained by Himself, all-sufficient and without need; and yet He submitted Himself to a condition imperfect, inglorious, indigent, and necessitous. And this consideration is apt and natural to produce great affections of love, duty, and obedience, desires of union and conformity to His sacred person, life, actions and laws.—Jeremy Taylor.

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Christmas a Day of Gladness.—Is mirth seasonable to the day of marriage? Behold, heaven and earth this day are coupled, divinity is espoused to humanity, an eternal, indissoluble knot of amity, of unity, is tied between God and man; the great Bridegroom is come forth, clad in His nuptial garment of flesh, ready to wed the Church, His beloved Spouse.—Is the sun's rising, after a long, dark, and cold night, cheerful and comfortable? See, the "Sun of righteousness is risen, with healing in His wings;" dispensing all about His most pleasant light, and salutary influences: "the Dayspring from on high hath visited us," diffusing an universal light upon the souls of men, dispelling the night of ignorance and error, "shining out to those that sit in darkness and the shadow of death, and guiding our feet in the way of peace." Never did heaven with so clear and serene a countenance smile upon earth, as it did this day, when this super-illustrious Luminary did spring up above our horizon. From this auspicious day did commence the revolution of that fatal curse, by which we were exiled from paradise, condemned to death, exposed to hell; the reinstating in a condition of hope, in a capacity of happiness; the return of life and joy into this region of corruption and disconsolateness: this is the day which "all nations desired;" which the good patriarchs seeing did rejoice; which the prophets in so magnificent strains did predict and presignify. In our Lord's nativity, all mankind was in a manner born, or did revive; was restored from a manifold necessity of dying; from lying dead in the guilt and under the power of sin; from having our bodies irrecoverably dissolved by corruption, and our souls immersed into that "second death." It is in effect, therefore, the world's nativity that we celebrate, annexed to that of our Lord; the beginning of the new, better, spiritual, and eternal life to men: all reason, therefore, we have upon this occasion heartily to rejoice; how extremely stupid and senseless are we, if the apprehension of goods so many, so excellent, hence accruing to us, doth not inspire our hearts with a grateful cheerfulness! "This is the day which the Lord hath made; let us rejoice and be glad therein."—Barrow.

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What is Atheistic Eternity?—Certain intellectualists admit the immortality of the soul, and yet deny the existence of God as He is revealed to us in Scripture, as our Father in heaven. Can any state be devised more appalling than this, of a soul subject through eternity to every terror and change, and having no "everlasting arms for its refuge?" What an immortality of desolation and fear!—Morgan.

The Suspended Bishop in Pennsylvania.—The *Gospel Messenger* says: We understand (and it is due to the Bishop to state) that no conditions were annexed to the sentence of suspension of the former Bishop of Pennsylvania—that he applied for restoration as a reformed man, appealing to his life and to all who knew him for his character—that upon his being made aware, by the action of the Bishops, that the fact of there being no acknowledgment of sin, nor profession of his penitence was a ground of their refusal of his petition, he immediately transmitted to them, in the terms of their own preamble and resolution, a written (drawn up by one of their number) acknowledgment of his sin and profession of his penitence, neither of which was a condition originally annexed to the sentence of suspension, and that on this communication from him, the present Bishop of Pennsylvania, who was absent at the first vote, remained and voted to take off the suspension, which motion was lost by a vote of *fourteen* to *thirteen*.

CLERICAL CHANGES.

The Rev. Joseph J. Nicholson, having received and accepted a unanimous call to the rectorship of Christ church, Houston, Texas, requests all letters and papers to be directed to him as above, after the 26th inst.

MARRIED,

On the 15th inst., in Cazenovia, by the Rev. A. P. Smith, M. Axella Fayette Tracy, of Syracuse, to Miss Ellen Sophia Hearsey, of Cazenovia, daughter of M. John Hearsey.

On the 15th inst., at Claverack, N.Y., by the Rev. J. C. Boice, Mr. John S. Belcher, of the firm of Mead, Belcher & Titus, of this city, to Miss Emma Snyder of the former place.

NOTICES.

The Orphan's Home of the Protestant Episcopal Church in the City of New York.

This institution, from a very small beginning with three children, has been gradually enlarged, till it now shelters 27 objects of this excellent charity. This result has been mainly produced by the zeal, care, and energy of the Ladies who, as Managers, have superintended its concerns. They now require a larger, more convenient, and better situated House, and with such accommodation, and funds for the support of more inmates, they would gladly receive an increased number of these helpless and homeless little ones, who without such protection are exposed to want, misery, and vice. No charity has a stronger claim upon the liberality of a christian people, and in regard to none is there less danger of a misapplication of money. I have visited the Home, and am acquainted with those by whom it is managed, and I therefore confidently and earnestly recommend it to the beneficence of the Churchmen of this city.

JONA. M. WAINWRIGHT,
Provisional Bishop of New York

New York, Dec. 5, 1853.

The Anniversary of the Orphan's Home of the Protestant Episcopal Church in the City of New York, will be celebrated in Calvary church, on the evening of Wednesday the 28th of December, the Festival of the Holy Innocents. The services will commence at 7½ o'clock.

The Rt. Rev. Bishop Wainwright

will preach in St. John the Evangelist's Free church, Bleecker street, corner of Morton, next Sunday evening (Christmas), at 7½ o'clock. Sunday evening collections are devoted to the fund for erecting a church edifice.

Lectures in the Large Chapel of the University.—The 4th Lecture in the Course for the benefit of the *Contingent* (or Charity) Fund of the Protestant Episcopal Mutual Benefit Society, will be delivered on *Tuesday* evening next, the 27th inst., at 7½ o'clock, by Capt. H. Coppee, of the U. S. Military Academy, West Point. Subject: The Historic Parallels of the Mexican Conquests.

Tickets 25 cents; to be had at the door.

Church of the Holy Innocents, on Broadway, between 35th and 36th street.—The Sunday evening services will be continued in the chapel during the Winter, at 7½ o'clock.

The cornerstone of a church for the use of the parish, will (D. V.) be laid by the Provisional Bishop of New York on the festival of the Holy Innocents, Wednesday, Dec. 28th. The clergy and other friends of the parish will leave the chapel at 2½ o'clock P.M., and the concluding services, after the laying of the cornerstone, will be in the same place. The address will be delivered by the Rev. W. A. Muhlenburgh, D.D.

Holy Innocents was incorporated about three weeks ago.

Wardens: C. R. Gilman, M.D., Joseph P. Pirsson.

Vestrymen: J. J. Post, Geo. Draper, J. W. Pirsson, C. S. Bourne, Joseph A. Baker, M. M. Freeman, A. L. McDonald 3d.

The Rev. J. J. Elmendorf was elected rector *nem. con.*

Trinity Church, Hoboken.—Divine service, by the Rev. N. W. Camp, will be held (until further notice) on Sunday mornings, at 10½ o'clock, in Washington street, west side, first house north of the corner of Fifth street; and in the evenings, in the Town Hall, at 7½ o'clock.

Free Church of St. Barnabas, corner of 23d street and 2nd avenue. Divine service is held every Sunday morning in this church at 10½ o'clock, and in the evening at 7½ o'clock.

Rev. Joshua Weaver, Rector.

St. John the Evangelist's Free Church holds services (temporarily) in the Lecture room of the Bleecker Building, Bleecker corner of Morton street. Sunday Morning 10½, Evening 7½, Sunday School 9 A. M. and 2 P. M. Sunday evening Collections are devoted to the fund for erecting a church edifice. The Rev. EDWIN R. T. COOK, rector, 98 Twelfth street, between Fifth and Sixth avenues. oct1-tf

WALLER & KREPS, Large Glass and Picture Frames, No. 342 Broadway, next door to the Tabernacle, New York. o15-1y

ACKNOWLEDGMENTS.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received the following contributions:

Thanksgiving Offerings: St. Ann's, Brooklyn, Rev. Dr. Cutler $1[illegible] 37; St. James, Fort Edward, Rev. S. B. Bostwick $4 90; Zion, Sandy Hill, Rev. S. B. Bostwick $3 61; Emmanuel, Little Falls, Rev. T. F. Wardwell $11; Trinity, Granville, Rev. W. H. Williams $7 50; St. Luke's, Brooklyn, Rev. J. W. Diller $8 10: total $176 48.

C. N. S. ROWLAND, 55 Water street,
Treasurer of the Convention of the Prot. Episcopal Church, N. Y.

Mariner's Home, North River.—The Missionary of the Floating church of the Holy Comforter, gratefully acknowledges the receipt of the following sums:

Thro' S. & S.: cash $1; cash $2; J. D. Harris $20; a lady, a friend in Brooklyn $10; F. M. P. $5; Mrs. L. M. C. $20; five bundles of clothing have also been received, marked: for the Mariner's Home, North River; which will be of great use in the work of our Mission.

Committee: T. P. Cummings, Charles Ely, Edward Haight.

Donations may be left at Messrs. Stanford & Swords.

Dec. 19, 1853. D. V. M. JOHNSON.

Free Church of the Holy Martyrs (Ludlow st. near Grand).—The subscriber gratefully acknowledges the following donations for the poor:

A. T. $2; R. S., some clothing.

At this inclement season the calls on him are incessant. Will not those who have for years past sent him donations, enable him still longer to mitigate distress?

Further aid may be left with Messrs. Stanford & Swords, 137 Broadway, or with JAMES MILLETT, 308 Broome street.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

St. Luke's, Brooklyn, Rev. J. W. Diller $6 03; Nelson Jarvis $2; Mrs. Eliz. A. Gallagher $2; Miss Onderdonk $3; Miss Emma A. Wilson $1; Miss Mary B. Wilson $1; C. N. S. Rowland $2; the Misses Le Baron $6; Ferdi. Walker $2: $25 03.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
Dec. 20, 1853. 20 John street.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

St. Luke's, Brooklyn, Rev. J. W. Diller $7 15; C. N. S. Rowland $1; Miss Le Baron $1; Miss C. A. Wilson $1; Miss Mary B. Wilson $1; Ferdinand Walker $2; Mrs. Frances Rhodes $1: $14 15.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
Dec. 20, 1853. 20 John street.

Missionary Committee of the Diocese of New York.—The Treasurer acknowledges the receipt of the following sums since his last:

Church of the Advent, N.Y., Rev. A. B. Hart $13 20; W. C., one-third of his annual contribution in payment of a missionary stipend, $50; Zion church, Little Neck, Rev. H. M. Beare $5 25; Cyrus Curtiss, contribution for stipend for the support of one missionary for one year $150: $218 45.

St. Paul's, Whitehall, Rev. C. E. Phelps $4; St. Paul's, Glen Cove, Rev. T. Mallaby $25; Samuel T. Carey, don. $20; St. John's, Huntington, Rev. W. A. Maybin $5 50; St. Thomas, Ravenswood, Rev. J. M. Waite $8: total $62 50.

C. N. S. Rowland, Treasurer, 55 Water street.

Free Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donations for the Poor:

A lady $5; a friend $1; C. D., a bundle of clothing.

His daily walk is among those borne down with pain and sorrow, bereft of earthly comforts, and unable without assistance to procure the necessaries of life. Whatever the kindness of the benevolent may entrust to him for their relief, he will esteem it a privilege to distribute.

Further donations may be left with Messrs. Stanford & Swords, at 137 Broadway, and with the subscriber. LOT JONES, 77 Second avenue.

The undersigned in behalf of the Nashotah Mission gratefully acknowledges the receipt of $40 from N. A. N.; $3 from the offertory of St. James church, Milwaukie, per the Rev. J. P. T. Ingraham, B.D., rector; and the following thro' J. K. Sass, of Charleston, S. C.: $10 from Trinity church Columbia, S. C., for general purposes; $20 from St. Michael's Sunday School, and $24 32 from St. Michael's church (offerings), Charleston, S. Carolina.

AZEL D. COLE, President of Nashotah Mission.
Delafield, Wisconsin, Dec. 10, 1853.

Domestic Missions.—The Treasurer acknowledges the receipt of the following sums:

St. Peter's, Munroe, Ct. $11 53; Mrs. Moore, New York, one-half $50; a friend to missions, Beaufort, S. C., for California $10; Western $5 50; family mite box $4 70, $20 20; Collinsville, Ill., one-half $2 50; St. Paul's, Carlowville, Ala. $6; Offertory at the opening services of the General Convention, one-half $65 36; Offertory at the consecration of the Bishops of North Carolina and South Carolina, one-half $29 32; Parish of Prince Frederick, per R. W. Allston $50; William Burroughs, per J. K. Sass of Charleston $100; St. John's, Monticello, N. Y. $5; Mrs. J. B. Baker, Pequa, Pa., one-half $2 50; Zion ch., Oconomowoc, Wis. $5; S. G. M. Allies, Waverly, Ill. $5; Trinity, Portsmouth, Va. $30, for Portland, Oregon $5; St John's, New Hartford, Ct $5; Christ, Middletown, Ct., a friend to missions $5, for California $10; St. John the Baptist, N. Y., Thanksgiving offerings, one-half $6 12; a Thank offering, C. H. H., Easton, Md., one-half $2 50; W.G.B., Newton, Ct. $2; St. John's, Clifton, S. I. $14 05; St. Paul's, Williamsburgh $5 32; Grace, Brooklyn $110 40; Trinity, New Rochelle $28 12; St. Paul's, Brooklyn $17 98; Messiah, Sunday School, for Illinois $14; St. John's, Cohoes, N. Y. $10; All Saints, Wolcott, Ct. $2 76; St. George's, Brooklyn $5; Christ, Washington, D. C. $10; St Luke's, Germantown, Pa. $83; Trinity, Bristol, Ct. 22; St. Michael's, Litchfield, Ct. $13; Christ, Gardiner, Me. $43; St Gabriel's, Windsor, Ct. $7; St. John's, Elizabethtown, N. J. $24; Holy Innocents, West Point $13 40; St. Thomas, Windsor, N. C. $15; St Ann's, Lowell, Mass. $73; St. Stephen's Hamner's parish, Bedford county, Va., one-half $39; St. James, Oldtown, Me. $5; T. R. Ingalls, Greenwich, N. Y. $5; Christ, Hudson, N. Y. $23 79; St. Peter's, Perth Amboy, N. J. $25 29; St. Peter's, Niagara Falls, W. N. Y. $12; Trinity, Chicago, Ill. $30; St. Paul's, Stafford, W.N.Y. $5; St. John's, Johnstown, N.Y. $9; Emmanuel, Mansville, R. I. $10; St. Mark's, Washington county, Md. $15; Christ, Elizabeth City, N. C. $25; St. Luke's, Philadelphia $5; St. John's, Fayetteville, N. C. $135 76; St. Thomas, Ravenswood, N. Y. $45 22; St. Paul's, Richmond, Ind. $7 15, Sunday School $4 18; donation of Cyrus Curtiss $50; Christ, St Louis, Mo. $58 25; Christ, Andover, Mass. $35 75; Trinity, New Haven, Ct. $67; Christ, Poughkeepsie $100; Christ, Reading, Pa. $50; Christ, Tarrytown, $24 53; St. James, Piscataway, N. J. $2; Grace, Hamden, Ct. $16; St. Paul's, Woodbury, Ct. $6; Christ, Queen Caroline parish, Md. $10; Ascension, Gloucester, N. J. $4 25; Zion, Greenburgh $4 06; Christ, New Brighton $37 21; mites for missions, one-half $7 50; GONE $10; Trinity, Plattsburgh $9 47, Sunday School $2 53; St Paul's, Kinderhook $6 86; Emmanuel parish, Cumberland, Alleghany county, Md. $43; St. Paul's, Laporte, Ind. $3; Zion, Morris, N.Y., for California $14; St. Luke's, Ypsilanti, Mich. $8; St. John's, Tuscumbia, Ala. $25; Swedes church, Upper Merion, Pa. $3; All Saints, Portsmouth, Ohio $28 30; St. Paul's, Springfield, Ill. $25 50; Trinity, Clarkesville, Tenn. $14; St. John's, Waterbury, Ct. $439 50, for the Bishop of Missouri $25; Mrs. Henry Laight, New York $100; St. Luke's, Rossville, N. Y., one-half $5 25; Trinity, Southport, Ct. $21 20; St. Mark's, New Canaan, Ct. $10; Christ, Balston Spa, N.Y. $14 28; chapel of Jubilee College $25; Christ, Meadville, Pa. $17 24; Calvary, N. Y. $392 59; St. George's, Astoria, N. Y. $45 50; St. Mary's, Harford county, Md. $10; St. John's, Albion, Ill., one-half $2 50; S., Morristown, N.J. $1; St. Saviour's, Maspeth, N.Y. $36 54; O., St. James, Newtown, N.Y. $14; Trinity, Branford, Ct. $15; St. James, Fairhaven, Ct $23; St. Paul's, Brookfield $10; Emmanuel, Bellows Falls, Vt. $16 50: total $2,715 56.

THOMAS N. STANFORD, Treasurer,
New York, Dec. 13, 1853. 137 Broadway.

Free Church of the Good Shepherd, Rev. R. Hoyt, rector.—Divine service every Sunday at the Hall, No. 68 East Broadway, near Market street, at 10½ A.M. and 3 P.M. Seats free.

Divine service at Fort Lee at 7½ P. M. sept.3-1m

Advertisements.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
Damask and Moreen for Cushions;
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TEACHER WANTED.—The undersigned is looking for a teacher, for St. Mary's Parish School for Boys; a Churchman, or Churchwoman, whose heart would be in the work; capable of teaching the simple branches of an English education; with an eye and hand for Christian discipline; and able to instruct the children in Church Music; may address the Rev Wm. Croswell Doane, Assistant Minister of St. Mary's church, Burlington, N. J. d17 2t

MR. GEO. WASHBOURN MORGAN, Organist of St. Saviours, Southwark, and late Organist to the Harmonic Union, Exeter Hall, London, &c., is now arrived in New York, and will be happy to give his attention to pupils on the Organ or Piano Forte. For terms, &c., apply at 80 Hoyt street, Brooklyn, or by letter to the office of *The Churchman*, New York. dec10 6t$

THE STANDARD EDITION of the COMMON PRAYER.—STANFORD & SWORDS have recently purchased all the stereotype plates of the standard editions of the Book of Common Prayer, and have published new editions with the certificate of Bishop Wainwright. Their assortment is now rendered as perfect as it is possible to make it, comprising about 40 different editions, of various sizes, and in every variety of binding, from the richest Ivory, and Velvet, to the plainest styles.

They would also call attention to their edition of the CHURCH SERVICES, containing the Book of Common Prayer and the Lessons of the Church for all Sundays and Holy Days. All Episcopalians will appreciate the convenience of having the whole service of the Church in one portable volume. Their peculiar style of *Flexible Binding*, to perfect which they have bestowed great attention, is generally acknowledged to be the most convenient and durable. It is in fact the *perfection of Binding*.

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1854. CHRISTMAS & NEW YEAR PRESENTS, at RAYNOR'S Bookstore, No. 76 Bowery.—The subscriber begs leave to announce to his customers and friends, that he has on hand as usual, a large and choice stock of *FINE GIFT-BOOKS AND OTHER ARTICLES* suitable for Christmas and New-Year presents, comprising:
The ENGLISH and AMERICAN ANNUALS, published for 1854.
BIBLES, PRAYER and HYMN BOOKS—all sizes.
RELIGIOUS and STANDARD WORKS—by popular authors.
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Books for CHILDREN—a very extensive assortment
FANCY ARTICLES in great variety.
GAMES, PUZZLES, DISSECTED MAPS, &c., &c.
All for sale at the very lowest prices.
d17 3t SAMUEL RAYNOR, No. 76 Bowery.

FOR THE HOLIDAYS AND 1854.—The General Protestant Episcopal Sunday School Union and Church Book Society, have in press, and will publish, in a few days,

HERBERT ATHERTON, by the Author of "Wreaths and Branches for the Church." 204 pp. large 16mo. Muslin, 50c.; gilt edges, 63c.

IN THE WORLD, BUT NOT OF THE WORLD, by the Author of "Helen Morton's Trial," "Watch and Pray," &c. 216 pp. with two fine Engravings; large 16mo. ed., muslin, 62c.; muslin, gilt edges, 75c.; 18mo. half mor., 38c.; flexible covers, imitation of watered silk, title in gold, 25c.

LOVE'S LESSON, by the Author of "Timid Lucy," with two Engravings. 237 pp. large 16mo. ed., muslin, 62c.; muslin, gilt edges, 75c; 18mo. ed., half mor., 38c.; flexible, imitation watered silk covers, 25c.

THE BARON'S LITTLE DAUGHTER, AND OTHER TALES, in Prose and Verse, by the Author of "Hymns for Little Children," with three fine Engravings. 223 pp. large 16mo. ed., muslin, 62c.; muslin, gilt edges, 75c.; 18mo. ed., half mor., 38c.; flexible, imitation watered silk covers, 25c.

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STORIES FOR LITTLE FOLKS—Twelve in number, of 32 pp. each, 32mo., viz.: The Two Goldfinches; The Elephant and the Gingerbread Nuts; The Chiff-Chaff; The Lost Dog; The Minnows; The Caterpillar; The Pig and the Cat; The Hen and Chickens; The Lost Spoon; The Love-Birds; The Broken Pitcher; The Spider. 25c. for the set.

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THE CHURCHMAN'S DIARY, for 1854—with several important improvements on the Diary of last year. It will contain distinct notation of all the Holy Days and Seasons of the Church; all Anniversaries and Meetings of Church Institutions, Conventions, &c; the Lessons for Daily Service throughout the Year; blank spaces for memorandums for each day, and blank pages at the end for Monthly Expense Accounts, and Miscellaneous Memoranda; also, a number of New and Valuable Tables.
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dec17tf 20 John-street, New York.

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BOOKS OF INSTRUCTION, for Sunday Schools and Families, consisting of Primers, Reading-Lessons, Catechisms, Bible Questions, Questions on the Services of the Church, Short Prayers, &c., &c.

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THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION AND CHURCH BOOK SOCIETY will commence, in a few days, the publication of a New and Complete System of Sunday School Instruction, entitled THE CATECHIST'S MANUAL. The first Six series will embrace the following subjects: The Holy Catholic Church; The Lord's Holy Temple; Divine Worship; The Lord's Day; Holy Days and Seasons; The Christian Ministry, &c.
The Series to follow will be upon The Liturgy; Reading the Scriptures; Morning and Evening Prayer; The Sacraments; Occasional Offices, &c.
The Subjects are broken up into Lessons of convenient length in the form of Questions and Answers, with Texts, Proofs, and References at the foot of the page. Each Section is also furnished with copious Notes and Extracts from Standard Church writers specially intended to aid the Catechist in his labors in training the Young in the knowledge and obedience of the Truth.
Series I: The Holy Catholic Church. pp. 72. 18mo. 6¼ cents per copy. Address orders to DANIEL DANA Jr., Agent,
Dec. 17, 1853. tf 20 John street, New York.

COOKS, WAITERS, NURSES, AND OTHER MALE and FEMALE DOMESTICS, provided for respectable families up town. Apply at the Employment Agency Office, No. 60 East Fourteenth-street, (Union square, south side.) established 1850, for the protection of employers in the selection of servants, and the guidance of persons seeking situations. References: The Rev. Dr. Tyng, the Rev. Dr. Cheever, the Rev. Dr. Hawks, the Rev. Dr. Baird, the Rev. G. T. Bedell, the Rev. J. M. McDonald, &c., &c. JOHN O'GALLAGHER, Agent.
Office, 60 East Fourteenth street, near Broadway. sept10-1y

J. A. NOVELLO'S SACRED MUSIC STORE, 389 Broadway, New York.
J. A. Novello's Catalogue No. 2—Sacred Music (with English words): containing Music for the use of the Episcopal Church, consisting of Morning and Evening Services, Anthems, Hymns, Sacred Songs, Solo Hymns, Sacred Duets, Trios, &c., Psalmody and collections of Music; also Boyce's Cathedral Music; may be had gratis on application at 389 Broadway, or will be forwarded to address on receipt of the postage, 1 cent. d10-6t$

PURE WINE for SACRAMENTAL USE, and Medicinal purposes. The subscriber offers for sale dry and sweet wine, imported especially for the above-named purposes. It can be supplied in boxes of one dozen bottles each, and in demijohns. Orders transmitted by post or otherwise will receive prompt attention. THOMAS McMULLEN,
Oct. 1—3m 10 Wall street, N. Y.

EPISCOPAL ACADEMY OF CONNECTICUT.—WINTER TERM begins Dec. 29. A limited number of pupils is received into the family of the Principal, at $65 per Session of 14 weeks. Catalogues and full information may be had of Messrs. STANFORD & SWORDS, 137 Broadway. Address the Rev. EDWARD BALLARD, A.M., Principal.
Cheshire, Nov. 25, 1853. dec3-4t

WATCHES, JEWELRY, AND SILVERWARE.—T. ROBJOHN, 166 Bowery, N. Y., manufacturer of Chronometer and other fine Watches, has for sale and manufactures to order all kinds of Jewelry and Silverware, including Tea-sets and Castors of the richest and latest designs, also plated goods of every description. *Church and Turret Clocks* made to order on the most improved and scientific principles, and warranted not to vary five seconds in a year. Nov19-6m

POETRY.

HYMN OF THE SHEPHERDS.

Come, we shepherds, whose blest light
Hath met love's noon, in nature's night;
Come, lift we up our loftier song,
And wake the sun that lies too long.

To all our world of well-stol'n joy
He slept, and dreamt of no such thing;
While we found out heaven's fairer eye,
And kist the cradle of our King:
Tell him he rises now too late
To show us aught worth looking at.

Tell him we now can show him more
Than he e'er show'd to mortal sight;
Than he himself e'er saw before;
Which to be seen needs not his light.

Old winter chid aloud, and sent
The angry north to wage his wars;
The north forgot his fierce intent,
And left perfumes instead of scars:
By those sweet eyes' persuasive powers,
Where he meant frost be scatter'd flowers.

We saw Thee in Thy balmy nest,
Bright dawn of our eternal day!
We saw Thine eyes break from their east,
And chase the trembling shades away:
We saw Thee, and we bless the sight;
We saw Thee by Thine own sweet light.

Poor world, said I, what wilt thou do
To entertain this starry stranger?
Is this the best thou canst bestow,
A cold and not too cleanly manger?
Contend, ye powers of heaven and earth,
To fit a bed for this huge birth!

Proud world, said I, cease your contest,
And let the mighty Babe alone;
The phœnix builds the phœnix' nest,
Love's architecture is all one:
The Babe, whose birth embraves this morn,
Made His own bed ere He was born.

I saw the curl'd drops, soft and slow,
Come hovering o'er the place's head,
Offering their whitest sheets of snow,
To furnish the fair Infant's bed:
Forbear, said I, be not too bold;
Your fleece is white, but 'tis too cold.

I saw the obsequious Seraphims
Their rosy fleece of fire bestow;
For well they now can spare their wings,
Since Heaven itself lies here below:
Well done, said I: but are you sure
Your down so warm will pass for pure?

We saw Thee in Thy balmy nest,
Bright dawn of our eternal day!
We saw Thine eyes break from their east,
And chase the trembling shades away:
We saw Thee, and we bless the sight;
We saw Thee by Thine own sweet light.

—CRASHAW.

CHRISTMAS.

O, haste the rites of that "auspicious day,
When white-robed altars, wreathed in living green,
Adorn the temples," and half-hid, half-seen,
The priest and people emulously pay
Glad homage, with the festal chants between:
And aisles and arches echoing back the strain.
The sylvan tapestry around is stirred;
And voices sweeter than the song of bird
Are resonant within the leafy fane.
If, in the fadeless foliage gathered there,
Pale nature has so bright an offering,
Where all beside is withered, waste, and bare,
What lively tribute should our spirits bring
To beautify, O LORD, Thy holy place of prayer?

—WILLIAM CROSWELL.

FOR THE YOUNG.

CHRISTKINDLEIN.

(From the German of RUCKERT.)

How birdlike o'er the flakes of snow
Its fairy footsteps flew!
And on its soft and childish brow
How delicate the hue!

And expectation wings its feet,
And stirs its infant smile;
The merry bells their chime repeat:
The child stands still the while.

Then clasps in joy its little hand;
Then marks the Christian dome;
The stranger child, in stranger land,
Feels now as if at home.

It runs along the sparling ground:
Its face with gladness beams;
It frolics in the blaze around,
Which from each window gleams.

The shadows dance upon the wall,
Reflected from the trees;
And from the branches green and tall,
The glittering gifts it sees.

It views within the lighted hall
The charm of social love:
O, what a joyous festival!
'Tis sanctioned from above.

But now the childish heart's unstrung:
"Where is my taper's light?
And why no evergreen been hung
With toys for me to-night?

"In my sweet home there was a band
Of holy love for me;
A mother's kind and tender hand
Once decked my Christmas-tree.

"O, some one take me 'neath the blaze
Of those light tapers, do!
And, children, I can feel the plays:
O, let me play with you!

"I care not for the prettiest toy:
I want the love of home;
O, let me in your playful joy
Forget I have to roam!"

The little fragile hand is raised,
It strikes at every gate;
In every window earnest gazed,
Then 'mid the snow it sat.

"Christinkle!* thou, the children's friend—
I've none to love me now!—
Hast thou forgot my tree to send,
With lights on every bough?"

The baby's hands are numbed with frost,
Yet press the little cloak;
Then on its breast in meekness crossed,
A sigh the silence broke.

And closer still the cloak it drew
Around its silken hair;
Its pretty eyes, so clear and blue,
Alone defied the air.

Then came another pilgrim child,—
A shining light he held;
The accents fell so sweet and mild,
All music they excelled.

"I am thy Christmas friend, indeed—
And once a child like thee;
When all forget, thou need'st not plead,—
I will adorn thy tree.

"My joys are felt in street or bower,
My aid is everywhere;
Thy Christmas-tree, my precious flower,
Here, in the open air,

"Shall far outshine those other trees,
Which caught thy infant eye."
The stranger child looks up, and sees,
Far, in the deep blue sky,

A glorious tree, and stars among
The branches hang their light;
The child, with soul all music, sung,
"My tree indeed is bright!"

As 'neath the power of a dream
The infant closed its eyes,
And troops of radiant angels seem
Descending from the skies,

The baby to its CHRIST they bear:
With JESUS it shall live;
It finds a home and treasure there
Sweeter than earth can give.

—*German Wreath.*

---

* A corruption of the German *Christkindlein*. It means the child CHRIST, to whom it is thought all these gifts are owing.

For The Churchman.

BISHOP DE SALES.

Quick, girls,—run! But however quickly they may run, his eye is quicker, and has caught their retreating figures. 'Surely that was Katie with Lizzie,' he thinks to himself, 'what can it mean?'

Such was the thought of a young man, tall, thin, and weary-looking, who was walking through the streets of New York on an afternoon in August. He has a pre-occupied air. He removes his hat and wipes his heated brow. Two little girls turn a corner suddenly upon him, the elder (old enough to make pretensions to be called a "young lady," but she seemed not to think of it,) starts aside, and draws the little one after her into a very un-Sunday-like run, in a contrary direction, as if to avoid meeting the gentleman.

'Surely that was Katie with Lizzie,' he thinks to himself, 'what can it mean?'

He reaches home and is comfortably seated and somewhat rested, when the children come in. "You have not Sunday looks, methinks," he said to Katie, drawing her near to him, while Lizzie climbed his knee; "you have not Sunday looks; see,—your tangled hair and burning cheeks and breathless little body,—you can hardly have walked home quietly from church, Katie, like a little lady, let alone a sober Christian!"

"Oh! there,—then you *did* see us after all," she said; "oh! brother, I shall have to explain, though I do not in the least like to do so. It was all my fault, Lewis,"—

"Of course it was, you being so much the eldest,"—

"I said to Lizzie, let us run, for there comes Lewis, and I am afraid that he will be ashamed of us. So we ran."

"Why ashamed?" asked the brother.

"I do not like to tell you,—but, because,—I knew that I looked like a wild girl, a real witch; and I am growing so tall, that—I thought you would not like it. You see it is my hat, brother,—it *will* fall off all I can do. Mother likes us to wear these flats, and mine never will stay on. A comfort it is,—I think it will be my last one! It is the second I have had too small for me, and yet the people assured mother, when she bought it, that it would fit nicely when it came to have strings. Look! mine has a slit in the crown, under the ribbon, just to stretch it a little, and yet for all it slips off. Mother says I must blame my head and my hair, for the hat is the usual size for girls of my age; but I guess that she is only jesting with me."

"I do not know that—the head I suppose we must let alone, but the hair might be managed, Katie."

"So it might, brother."

"Well, well,—never mind the bonnets, only behave respectably. I *am* ashamed to see you racing through the streets on a quiet holy Sunday."

"I will not again, indeed, brother; and now may we not have a quiet talk, just as usual."

"Yes, bring your seat and come near to me; but it is too warm for much caressing, and you must keep very quiet."

The young man had, as we have said, a pre-occupied air. Quite a silence followed. His eyes were dreamy, and his thoughts seemed far away. A half-smile flitted over his countenance,—you rather felt than saw that he had smiled,—as, with an appearance of resolute effort, he shook off the engrossing memory.

A Candidate for Holy Orders, through his studies, and waiting until he should have attained the required age to be ordained Deacon, he was employed by his Bishop as lay-reader in a charity-school.

It was a fit beginning—a fair preparation for feeding the sheep of CHRIST's flock, that he should commence by feeding His lambs. When the Sunday services were over at the school, he would at his home gather about him his younger brothers and sisters, and *end* his charities where charities sometimes begin and end, *at home*. We hear that "charity begins at home." It is a proverb, and because there is a book in the Bible called Proverbs, some people seem to think that a proverb must be very nearly related to the Bible, and only of inferior authority.

But we may weigh a proverb and see what it is worth, and we may not weigh the Bible in the scale of our reason, because, though not opposed to reason, yet it is beyond and above it, and because by every word of that Bible we shall be weighed.

"Charity begins at home" is the often-urged excuse for a selfish act, unmindful that beginning implies continuance and end, and we may infer that true charity starts forth on its circle of duties, and ends where it began, laden with its doubled portion of blessing, and ready to renew its round, forever, "twice-blessed."

Dearly did Katie love this evening hour on Sunday with her tall father-brother. His absence from home, except on occasional visits there—his half-ministerial character—his engrossment in intellectual pursuits—all inspired her with a deep awe of him, while her conviction of his hearty goodness made her less afraid to tell *him* all she thought and felt, than to talk of the same matters to other members of the family, with whom she was more familiar, but whose excellence was of a less undoubted character. Whoever might be missing when Lewis came home on Sunday afternoon, Katie was not; whoever found more delight elsewhere, Katie did not.

You would not have known Katie when this pause in the conversation was ended. You would not have known her for the same girl. You would not have thought that she could run like an antelope; so quiet, so timid, and sober air. I believe she would have sat still all night, waiting for her brother to resume the conversation.

"What is it, Katy? What ails you, child? I know that there is some excitement, some great idea, that you cannot manage. What has troubled you?"

"Nothing has troubled us, Lewis," said Lizzie, "I was a little afraid in crossing the great square, there were such tall horses, and crowds of men and boys, and gentlemen and ladies too, but they did not hurt us."

"Come, Katie."

"I am sorry about something. I cannot make it a cross."

"Cannot make *what* a cross?" said Lewis, a smile almost breaking forth, but as quickly subdued when he saw the deep earnestness of the child, and the tears glittering in her eyes.

"It was in the catechism to-day, brother, and I will tell you, if you will be so good as to listen to me."

Before Katie tells her story, it must be understood that the clergyman of the parish, to which this family belonged, was much endeared to his congregation. An elderly man, in ill-health, worn with years and labors, he was quite unable to perform the duties of his parish unaided. A large proportion of ministerial labor devolved upon his assistant, but "my children," he would say "my little ones, I must have strength enough to say some words to them. Who can tell which shall prosper?"

How they loved him! An approving glance from his "gracious eyes" (to use their childish language) was reward enough for the longest lesson, and an expression of approbation in his voice was for them words set to music.

It was on their return from these catechetical exercises that Katie and Lizzie met their brother in the street.

"It was a strange clergyman this afternoon, brother," said Katie. "Mr A—— was outright ill to-day, and he deputized 'his brother,' as he said, to hear us children. He talked to us about self-denial—said that it was called a cross, and that we should habitually practice it. He said that there was one way in which we could exercise self-denial this very day. I was glad, for I thought I should like to do it immediately. What do you think it was? Why, to study our lessons for next Sunday, and not to let anything entice us from them till learned. But, Lewis, I cannot make a cross out of it. I love our Sunday lessons dearly,—better than week-day lessons, except perhaps music and drawing."

"Sorry for the exception," said Lewis.

"May be I need not make it. I am not quite sure, for there is a vacancy in me that Sunday lessons seem to fill up as music and drawing do not. When I have learned to understand something new in religion, I feel richer and happier and so satisfied. A new tune or finished drawing does not content me so much."

"I am glad it is so with you, Kate, and if your duty towards GOD do not cross your inclination, so much the better. No doubt your duty to your neighbor will afford you frequent opportunities."

"You mean, do you not, that I may often do things for other people, and bear things from them, that *will* cross my inclination?"

"I mean just that."

"Yes, yes! very true, Lewis. I might have done so coming home from church this afternoon, and it would have been better for me. Lizzie is so little"—

"I am just up to your elbow"—said Lizzie.

"That she could not run fast enough, and when I dragged her on, she said it hurt her, but I thought, not much, and did not stop, and then we came right upon you at the corner! It would have been a little cross to have checked my run for her sake, and you too would have liked it better. Dear! dear! There I was thinking how I could make a cross out of it, and learn my lessons, and did not see the one just before me."

There was a long pause, only broken by some heavy sighs from the young man, and some half-uttered expressions about "mistaken teaching," "the word cross scarcely mentioned in all St. JOHN's writings, and then in another way,"—but he checked himself, as if conscious that his thoughts were hardly suited to his so young companions.

"Kate!" he said to the young girl, "our blessed LORD tells us about taking up our cross, and doing the will of GOD, as meaning the same thing. He said "Thy will be done," when He was about to be crucified; He meant that he was willing to die upon a cross for us, that He might save us according to GOD's will. So that when you pray "Thy will be done," you are really asking GOD to put in your way any crosses He chooses, and are willing to take them up. That is all; let *Him* choose for you."

Another long pause ensued; little Lizzie fell asleep in her brother's arms; Kate sat on her low seat at her brother's feet, her head drooping as if deep in thought. Presently an unmistakeable nod aroused her, she started up; "I was not asleep! I mean, I did not know it! and oh! how late is it? and are you going away? and has it been a very long time?"

The words poured forth; Lewis answered, "But a few moments of sleep, any way, Katy."

"O! I saw so much. I was thinking and thinking, and then I saw a great cross a good way off on one side, and I thought I would go up to it. But I walked and walked, and never got any nearer. All was very solemn and dusky, and still I walked and walked, and got no nearer. Then I stood still, and it grew lighter, and seemed to be nearer and nearer, and I heard a voice saying 'this is *your* cross,' and when it was close by, I saw that it was a human figure with the arms extended so as to look like a cross, and the voice came from above, 'this is *your* cross.' All in such a little minute, brother, just as I nodded! Was it not like a picture of what you said to me, Lewis, that my duty to my neighbor might be my cross?"

The brother made no answer just then; he only fondled her and sighed. At last, "Your mind is at ease on that point, is it not, Katie? Then be attentive, and I will tell you some true tales.

"More than two hundred years ago, there lived a good man, FRANCIS DE SALES, Bishop of the Diocese of Geneva. I shall call him Bishop DE SALES; what the world calls him, I will tell you by and bye."

"I think I know, Lewis; St. FRANCIS DE SALES. I have a little engraving of him that I keep in my tablets. I call him (only laughing, you know) my patron saint. He has such a good, handsome face, a nice, long nose, and high brow, and large beard and whiskers."

"Excellent reason for making him your saint! I did not know that you knew him so well, Kate; perhaps you know all that I can tell you."

"Oh! no indeed! Only just this, and that he was a very good Roman Catholic saint."

"Well, listen. He was the child of religious parents; they were also noble and wealthy. Especially was his mother a devoted Christian, and for this child, her whole prayer had been, that he might become peculiarly the dear child of GOD. And he was so. He was among the happy ones, who have never in anywise forfeited their baptismal grace and birthright; who, however imperfect their obedience, have yet never at any time lost the love and fear of GOD as the great purpose of their soul. Some peculiarities in his history, which you would not quite understand, I do not mention to you. They were the effect of opinions in which he had been educated, but opinions which were not known in the Church for many hundred years after the Apostles, and which we believe to be great errors.

"He had been taught to believe that these opinions were right, and necessary to salvation, and he was right in acting up to them. We may honor him, in that he did so *from his heart*.

"The rank and wealth of his friends exposed him to all the temptations of the world, but his love of GOD, and longings after holiness were so much more powerful, that he felt it no cross to give up all the world could offer him, and to devote himself to the service of GOD and his fellow-men. As a poor missionary, he exposed himself to cold and storm, to danger and to death, in what he believed the service of CHRIST. No danger could affright him, no fatigue deter him, in the pursuit of his calling. He was untiring in his exertions.

"Passionately admired as a preacher, he never cared to receive the homage of men, but showed himself as earnest and zealous among the poor, and ignorant, and abandoned, as among the high, and noble, and intellectual of his countrymen.

"After long and toilsome labor as a Missionary Priest, he was made Bishop of Geneva, sorely against his own will. He did not seek to rule in the Church. He loved to preach sermons *fresh* from the beatings of his heart; loved to praise for mercies new every morning; loved to pray for blessings needed every moment. When he came into the sole charge of the Diocese, he never ceased what had long been his custom—frequent and regular catechetical instruction of the children of his Diocese. This great prelate, whose eloquence raised applause at the Court of France, was to be seen amidst a crowd of little children on Sundays and Festivals, accommodating his instruction to their capacity and weakness. His example was followed throughout his Diocese. No one ever after considered this employment beneath his dignity, an impression which before had been too common, and no pastor thought himself disgraced from doing that in his parish which he saw accomplished by this holy Bishop in the capital. To give a decided proof of the estimation in which he held this duty, when prevented from discharging it in person, he committed the task to some of the dignitaries of his cathedral, or distinguished among his clergy. Hence all deemed it an obligation to assist, as they call it—be present on such occasions. The laity were not satisfied with sending their children, but the aged and learned appeared, as well as the lowest of the people, and this conduct was usually styled the method of learning *the way to heaven*. He sometimes concluded such exercises by a lecture from the pulpit."

"Was not that all nice, brother? It is so solemn. I always *think* about lessons in Sunday School, but I *feel* most when we are catechized."

"Now, Kate, all these things this holy Bishop did, not as a painful cross, but he loved GOD so much that he loved to hear His name, and to speak His name, and to tell others about His goodness. GOD was at the bottom of every sigh, on the surface of every smile.

"He was persecuted, his fair fame beclouded, but he was guiltless, not only in will but also in fact, and in time his innocence was acknowledged by all, even his persecutors.

"I will tell you some of the instances related of the interposition of Divine Providence in his behalf. When he was a young man, only a student, if I recollect rightly, he was residing at Rome for a short time, and took rooms for himself and his servant in an inn on the banks of the Tiber. Just arrived at Rome, he thought he would spend a day of devotion and meditation in the catacombs under the city. You know about these, Kate?"

"Yes, brother—tombs."

"In the evening, tired and exhausted with the exercises of the day, when he arrived near the inn he heard loud disputing between his servant and the master of the house. He asked on his approach what was the occasion, and learned that a company of very stylish people had come that way and wanting more room than the innkeeper could supply, he had told the servant to take his master's things and go; that they were people of no consequence and must seek another lodging-place, in order that he might accommodate the new-comers. This the servant refused to do, for it was near night-fall, and inns were scarce then, and he feared that his master would be without any place of abode. When FRANCIS DE SALES heard the story he told his servant to follow him and seek an inn elsewhere, better than to draw swords and shed blood perhaps for such a trifle. I dare say he thought of Him who said He had not where "to lay his head." In another part of the city they at last found room and lodge, and there the weary Francis took up his abode. In that night they say a great storm arose, and the Tiber was so swollen as to overflow its banks in a sudden and violent manner; the inn was washed away and all the persons dwelling in it lost their lives.

"Another time he wished to pass from one place to another, a short distance on the sea, and hearing of a vessel about to start freighted by a noble lady of the country, he asked permission to occupy a little room on the deck of the vessel. In those days the facilities for traveling being very limited, such requests among persons traveling were very common, and where the parties were known and respectable, rarely refused. But this noble marchioness was of a very haughty temper; she resented even the request, and Francis was rudely refused. He took it all very patiently and withdrew from the vessel. Hardly was it fairly on its way, and not yet out of sight of land, when a fierce wind began to blow, and such a storm arose as to batter the vessel in pieces, and in the sight of the people gathered on the shore. She was lost and all on board perished. His biographers mention these instances, and mark the care GOD took for his preservation. These people who were lost had in them such covetous and haughty tempers as He knew and made use of to save the life of his devoted servant."

"Do you believe these histories, brother?"

"As much as I do anything short of Inspiration, which I have not seen. Such things are happening every day—may happen any day if we look for them. I don't think that it was GOD's special vengeance upon the evil for those instances of the evil in them, but He used what was in them to avert a threatened danger, and thus save the life of His servant."

"Have you any more such stories, brother," said Kate, after a short pause, "I like them very much."

"Not for to-day, about him, only that he died on the festival of the Holy Innocents. In his life, I think he gave the nearest idea which could be imagined in a mortal, of what our blessed SAVIOUR had been in this world. It seems a fitting day he should have left the world, and one on which we may do well to remember him. What sort of things are they about which we should be thinking, Kate?"

"Do you mean the words of St. PAUL, 'Whatsoever things are true, honest, just, pure, lovely, and of good report'?"

"Yes. And now tell me why the world calls him a saint?"

"I suppose because he was such a very good man."

"If that were the only reason, I too would be willing to call him St. FRANCIS, just as we call Bishop WILSON the holy Bishop WILSON. It means the same thing. But he was a Roman Catholic, and Romanists mean a great deal more by a saint than we do. They teach that a man may be so good as to merit salvation by his own good works, and even more than that, help to save people who pray to them for help!!

"When such a man has died, and after they suppose miracles have been wrought at his tomb or through his intercession, then after more or less time the Pope canonizes him, that is, declares him to be a saint in heaven, and that people may worship him and ask him to bless them!

"Now we know this to be very wicked, and I would not dare to call any man a saint in *that* sense.

"In the early years of the Church, the most learned theologians—often martyrs—were called saints, and we call them so to this day. But we only mean that they were very holy men, martyrs and confessors, and taught *true doctrine*, such as they learned from the very Apostles of our LORD.

"It was not until the twelfth century that the Pope began to take upon himself to canonize people, and we are afraid to use the word saint of persons who have died since that time, lest we should be misunderstood. I dare not say St. FRANCIS in the way Romanists understand it—but holy Bishop—that he was, and we may honor him and love to think of him in that he was so holy."

"Is that all for to-day, Lewis?" said Katie.

"Yes. Now for Sunday lessons, ready for next Sunday. Some other time, maybe, I will tell about Madame Chantal, and how one may get lessons from her life in another way."

The young man arose, and taking the sleeping Lizzie tenderly in his arms, he deposited her safely in the corner of a sofa in the front room, and then walked up and down through the rooms in a restless way, as if painful thoughts were striving within.

"Beautiful France! unhappy France!" he said to himself, "if they could but get at the truth in a right way, nowhere would there be such advocates for Christianity as among them! Dr. W. said that some twenty years ago when he was at Geneva, he saw nowhere such Christianity as among a little band of *dipidants* there—in Geneva—the very field of some of DE SALES triumphs and failures.

"But for their mistaken religious and social systems, who can tell what awful scenes of bloodshed might have been hindered? Perhaps their history had been saved the stain of revolution upon revolution, but for the mistaken notion that wherever a religiousness of disposition is evidenced, such an one is to be immured in a monastery or a nunnery, as being acceptable to GOD. Had descendants of DE SALES, and the PASCALS, and FENELON, and ARNAULD, and SINGLIN, and countless others lived to leaven the mass, who can measure the influence that might have been in operation? O terrible dogma of justification by inherent righteousness—what evils hast thou wrought!"

"The tea-bell, brother," said Katie, "and after tea, when there is a light, I will show you my picture of FRANCIS DE SALES."

H. I. C.

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N.B. Private Instruction given in Music, Singing, Drawing, Painting, &c.

Communications may be addressed (post-paid) to the Principals of St. Mary's Hall, 418 Pacific street, Brooklyn. oct8–3m

SHERRY & BYRAM'S CLOCKS.—Clocks for churches, court-houses, &c.; Time-pieces for Banks, offices, session and vestry rooms, railroad depots, &c.; Regulators for Astronomical purposes and Jewelers; which for accuracy of time-keeping are believed (based upon an experience of many years) to be equal to any made in Europe or America. One of these Turret clocks has lately been put up on the City Hall, New York. Glass Dials for illuminating, and other kinds, made to order. Address SHERRY & BYRAM, manufacturers, Oakland Works, Sag Harbor, N. Y.
"At the establishment of Sherry & Byram are made some of the finest clocks in the world."—*Scientific American.* oct1–1y

CHURCH BOOKSTORE.—IDE & DUTTON, 106 Washington street, Boston, keep the largest assortment of PRAYER BOOKS, in various bindings (from the twenty-five cents kind to the richest Silk Velvet with gilt rim and clasp), that can be found in any store in the United States. Quarto and Folio Bibles and Prayer Books for the Desk; the Altar Service, and a beautiful edition of the Psalms and Hymns. Also, constantly on hand, all the publications of the Protestant Episcopal Sunday School Union, and Evangelical Knowledge Society, with all Episcopal Theological Works published by Stanford & Swords and other Church Publishing Houses. Clergymen and others may depend upon obtaining any books they may order, if they can be had anywhere.
Catalogues sent by mail to all who desire them.
IDE & DUTTON, Publishers, Booksellers, and Stationers, 106 Washington street, Boston. nov5–tf

D'ORSAY'S WATER-PROOF FRESCO.—IMPORTANT TO BUILDERS.—*Decorations of Churches, Halls, &c.*
This most excellent composition, which has so long been needed, is fast taking the place of the old mode of decorating, which is so easily soiled; as it is a well-known fact, which cannot be contradicted, that nine-tenths of the Fresco which is done in this country is defaced in less than a year after its completion in consequence of leaky roofs; by the use of the Water-Proof Composition this difficulty is entirely obviated. It has also many other advantages over the other mode, besides being proof against leaks, as it is warranted not to fade or mildew, resisting damps of all kinds, and also to wash with soap and water without affecting the surface in the least. The proprietor is willing to decorate any church in the United States in the highest style of art, and forfeit the contract to the committee or any other person who will cause water to come through the plaster without boring or the use of acids, to deface the painting, or wash it from the wall without a strong alkali. This is no humbug or quack stuff, no glue and whitewash mixture, as the old mode is. I speak from experience, that from nearly ten years' practice among water colors, I frequently found my work spoiled from leaks, which either had to be repaired at great expense, or ever deface the painting. We now offer this new Water-Proof Composition to the public, for experience teaches us that no society will throw away their money on the old mode of Frescoing, when, for a trifle more, they can have something durable. Builders and Committees about building or repairing churches, will find this article to their advantage.
"This certifies that Mr. JOHN S. D'ORSAY has decorated the interior of the M. Epis. church in Hudson street, in Water-Proof Fresco, (and after testing the same by scrubbing without defacing,) we cheerfully recommend the material used by him, and believe it the best decorating substance now in use; and the workmanship is executed to the satisfaction of the Committee, and the admiration of the public.
WM. WATSON,
JAS. VAN NAMEE, } Committee.
Albany, October 1853. M. MERRILL, *Builder*,
"I cheerfully concur in the above statement.—S. PARKS, Pastor."
All orders addressed to Mr. D'ORSAY, care of the American and Foreign Patent Agency Company, at the Pantheon, 343 Broadway, New York, will meet with prompt attention, and the best of Artists sent to any part of the Union, warranting the work executed. Specimens of the work, and other certificates, can be seen at 343 Broadway, New York. nov.19–1y

HANNAH MORE ACADEMY.—The Nineteenth Session of this Institution will be opened on the 1st Monday in November, for the Board and Education of Young Ladies.
Address Mrs. LYON, P. O. Reisterstown, Baltimore county, Md.
REFERENCES: The Right Rev. W. R. WHITTINGHAM, D.D., Baltimore, Md.; the Rt. Rev. W. H. DELANCEY, D.D., LL.D., D.C.L., Geneva, N.Y.; Right Rev. JACKSON KEMPER, D.D., Delafield, Wis.; Rt. Rev. J. M. WAINWRIGHT, D.D., D.C.L., New York city. sept24–tf

THE GREAT PIANO AND MUSIC ESTABLISHMENT of HORACE WATERS, 333 Broadway.
PIANOS.—T. GILBERT & Co's celebrated Pianos with Iron fames and circular scales, are acknowledged to be the best in the world. The beautifully modulated tones, and the solidity of these Pianos, which render them adapted to all climates, have stamped them as the best Pianos in the world.
THE ÆOLIAN PATENT.—T. GILBERT & Co. are the owners of this much-admired ÆOLIAN, which gives to the Piano the beautiful tones of the Organ;—it is needless to add that, being the owners, they can supply Æolian Pianos at prices less than any other house.
BOUDOIR PIANOS, admirably adapted for small rooms; and second-hand Pianos at great bargains, from $40 to $150.
MELODEONS.—S. D. & H. W. SMITH's celebrated Melodeons, tuned in an equal temperament the harmony is as good in the remote Keys as it is in the common; they are the only Melodeons so tuned, and are unquestionably the best. In corroboration of which statement, please see the *Musical Review* for October—Editorial notice.
MARTIN'S celebrated GUITARS, and all kinds of Musical Instruments.
HORACE WATERS,
333 Broadway, corner of Anthony street, New York.
N. B.—New Music published daily. oct15–tf

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 148 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mar1–1y

HOSIERY AND GLOVE ESTABLISHMENT.—The subscriber respectfully invites the attention of his customers and families to his extensive assortment of the following styles of FALL AND WINTER HOSIERY, intended expressly for family use; comprising a full assortment of the best make, which is offered at the lowest prices, by the dozen or less quantity, viz:
Men's Merino, Silk, Cotton, and Saxony Wool Undershirts and Drawers.
Boys' Merino, Silk, Cotton, and Lambs' Wool Undershirts and Drawers.
Women's Merino, Silk, Cotton, and Saxony Wool Vests and Drawers.
Women's Saxony Wool, Silk, and Patent Merino Union Dresses.
Girls' and Boys' Patent Merino and Cotton Undershirts and Drawers.
Men's White, Black, and Patent mixed Merino Hose.
Women's do. do. do.
Boys' and Girls' do. do.
Women's and Girls' Black, White, Unbleached, Plain, and Open-worked Cotton Hose.
Infants' White, Unbleached, and mixed Cotton Socks and Worsted Boots.
Women's Cashmere, Mohair Merino, Worsted, Silk, Cotton, Lambs' Wool, Persian Yarn, Saxony Wool, and German Hose.
Men's Scarlet Worsted, Fancy Stripe and Plain Silk, and Cotton Nightcaps.
Children's Fancy style, spotted, and plain Woolen Hose.
Men's black, white, and colored English Silk Gloves, Elastic Tops.
Women's and Girls' do. do. do.
Men's gum elastic, silk and cotton Suspenders.
Boys' do do. do.
Men's black and colored English spun silk Hose and half Hose.
Men's, Women's, and Children's Scotch Plaid Hose, comprising all the various clans of dress.
Girls' rich embroidered white and unbleached Cotton Hose.
Women's white and black English Silk Hose, ribbed and plain.
Men's do. do. do. do.
Children's white and colored long arm English Silk Gloves and Mits, new styles.
Men's extra size unbleached cotton and mixed merino Hose.
Men's, Women's, and Children's extra quality Paris Kid Gloves, all colors.
Boys' and Men's Fleecy and Chamois Lined Berlin Gloves.
Men's and Boys' Buck, Castor, Thibet Wool, Merino, and Beaver Gloves.
Women's and Girls' Castor, Beaver, Cot. and Lined do.
Children's Fancy style Worsted Gaiters and Boots.
Men's and Boys' Yeoman Cravats, and assorted Comforters.
JOSEPH BATTIN, 288 Greenwich street,
sept10–tf between Warren and Chambers streets.

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:
A second-hand English organ with two sets of keys, and one and a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.
Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.
Four second-hand organs, for sale or to hire.
For further particulars, enquire at the Manufactory.

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."
He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders.
NELSON JARVIS, Clerical Tailor,
mar 5–1y No. 120 Bleecker street corner Wooster street.

BELLS! BELLS! BELLS! The Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, Schoolhouse, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These bells are manufactured from the *best* stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest establishment of the kind in the United States, and has *the largest assortment of Bells*, orders can be filled with great dispatch. We can refer to Bells in any of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address, ANDREW MENEELEY'S SONS,
Mar 5–1y. West Troy, N. Y.

SUPERIOR PIANOFORTES. J. F. WARNER & CO., 411 Broadway, New York, have now on hand at their spacious and elegant Pianoforte Warerooms at the above number, an extensive assortment of Pianofortes of the best manufacture and of very superior tone. For chasteness of design, elegance of finish, and excellence of workmanship, they cannot be surpassed, any more than in fullness, richness and beauty of tone. These instruments are in large sized cases of very uncommon strength, and have an improved tubular bar—one of the most valuable improvements of modern times. The Pianofortes of W. & Co., from their peculiarity and completeness of construction, possess a remarkable quality of keeping in tune for a great length of time. Their prices will be found usually reasonable, considering their quality, they have been universally admired by the ablest Pianists in this city, and wherever they have been introduced they have in every instance given very marked satisfaction.
☞ A full and unequivocal warranty is given in all cases.
June25–1y J. F. WARNER & CO., 411 Broadway, N. Y.

ST. PAUL'S SCHOOL, No. 48 East Twenty-fourth street, for a *limited* and *select* number of young gentlemen, will re-open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL.
Aug. 13, 1853. 6m

CHURCH AND PARLOR FURNITURE.—J. DIXON, Fashionable Cabinet Maker and Upholster, No. 808 Broadway, second store above Grace church, would invite the attention of his old customers and persons about furnishing their houses, to examine his large assortment of the latest and newest patterns of Furniture, Parlor Setts in Rosewood, Bookcases, Wardrobes, Etegeres plate Glass, rich Centre Tables, and Cabinet Furniture and Upholstery of every description.
Sept24–1y J. DIXON, 808 Broadway, opposite 11th street.

CHESTER FEMALE INSTITUTE, North Castle, Westchester county, New York, Rev. I. DYCKMAN VERMILYE, Principal (aided by competent assistants). Post Office address, Armonck, Westchester county, New York.
This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal Church, at North Castle.
The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents, seeking a good, economical and domestic school for their daughters.
In accordance with the plan (for which see circulars) some instruction will be given in domestic economy and in the management of household affairs. A portion of the work of the family also will be performed by its several members, *as far as practicable*, each member taking, in turn, her assigned share.
The advantages of such an education, whereby girls shall be trained to discharge in a proper manner the duties of after life, and to take a pride in becoming good housekeepers, as well as accomplished women, must be too obvious to every thinking person to need enumeration.
Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort which paternal solicitude could desire.
TERMS.—The terms of the School are placed at the lowest possible sum, and are *Sixty-five Dollars per Session of Twenty-two weeks, payable in advance.*
MUSIC (with the use of Piano) an extra charge, at Ten Dollars *per quarter.*
Bed and bedding are furnished at $1 50 per term. They bring only sheets, pillow cases, towels, and napkins, with their clothing, *distinctly marked*, in their trunks.
Application for admission to be made to the principal, or to the Subscribers.
REV. DR. HARRIS, White Plains.
SAMUEL B. FERRIS, } Armonck.
NEHEMIAH SEARLES,
The undersigned, convinced of the importance of CHESTER FEMALE INSTITUTE, and having full confidence that it will be conducted according to the plan above stated, earnestly recommend it to parents seeking a good and Christian school for their daughters.
JONA. M. WAINWRIGHT, D.D., D.C.L., Prov. Bishop of the Diocese of N. Y.
WM. CREIGHTON, D.D., rector of Christ church, Tarrytown.
ROBERT W. HARRIS, D.D., rector of Grace church, White Plains.
JOHN MCVICKAR, D.D., Professor, &c., Columbia College, N. Y.
ALFRED H. PARTRIDGE, rector of St. Matthew's church, Bedford.
CHAS. H. HALSEY, rector of Christ church, New York.
JOHN WELLS MOORE, rector of St. Luke's church, Somers.
BENJ. M. YARRINGTON, Rector of Christ church, Greenwich, Ct.
Ap 16–tf

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.
DIRECTORS:
Crowell Adams, 244 Fulton-street. Moses A. Hoppock, 230 Fulton-st.
Levi Apgar, 73 Dey-st. William Hustace, 189 Pearl-st.
Joseph S. Barker, 212 Front-st. Harrison Jones, 233 Fulton-st.
Ebenezer Beadleston, 59 Dey-st. Valentine Kirby, 23 and 25 Dey-st.
Samuel S. Bowman, 17 John-st. D. Randolph Martin, Ocean Bank.
Joseph M. Brown, 72 Courtlandt-st. Cor. V. B. Ostrander, 26 Laight-st.
Gordon W. Burnham, 175 Broadway. Jeremiah Robins, 536 Washington.
Walter W. Concklin, 155 West-st. Benjamin S. Taylor, 80 Vesey-st.
Henry A. Kerr, 746 Broadway. Barrett H. Van Auken, 186 Wash'n.
Ely Hoppock, 119 Pearl-st. Ward A. Work, 31 Water-st.
Nathaniel Weed, 63 Amity-street.
GEORGE W. SAVAGE, Secretary.
Ap26 1y C. V. B. OSTRANDER, President.

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.
This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation eight years, paid over $450,000 to Widows, Orphans and Creditors, and now have an accumulated fund of **$636,878**, principally invested in New York and United States stocks and Bonds and Mortgages.
A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
C. R. BOGERT, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. mar19–tf

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.
JONES & HITCHCOCK, Troy Bell Foundry, corner of Adams and First street, Troy, Renssalaer county, N. Y.
GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. mar26–tf

BROADWAY FASHIONABLE CLOTHING EMPORIUM, No. 441 Broadway, ALFRED MUNROE & CO., Proprietors.
The attention of purchasers of CLOTHING is respectfully solicited to our present superb assortment, comprising the most choice styles for GENTLEMEN AND BOYS.
Our largely increased business flatters us with the belief that our exertions to please our customers, and to offer them at all times a superior assortment of WELL-MADE GOODS, and at reasonable prices, have been crowned with success. No pains are now or will hereafter be spared to sustain the reputation we have acquired.
The facilities we enjoy for obtaining at all times the very Choicest Styles of Goods, and the best Materials, enable us to be continually offering to our customers something new and desirable.
In addition to our very large assortment of CLOTHING FOR GENTLEMEN, our Stock of BOYS' AND CHILDREN'S CLOTHING is certainly unsurpassed, if equalled, by any other establishment in the United States, particularly in that class of goods which we exclusively keep, viz.: WELL-MADE GOODS.
Persons who are still unacquainted with our principles of business are respectfully informed that we GUARANTEE EVERY ARTICLE SOLD to be what it is represented, and that we cheerfully return the money when any dissatisfaction exists.
☞ No deviation from marked prices.
ALFRED MUNROE & CO., 441 Broadway,
ALFRED MUNROE, } (Between Howard and Grand Sts.,) New York.
WM. D. AMBAST. Jan 1D–1y

HOLMES & CO., 711 Broadway, between Fourth-street and Washington Place, have received a full assortment of new Fall Goods of their own importation, and will continue to receive from auction and otherwise during the season, embracing in part the following, viz.:—
HOUSE FURNISHING GOODS—Bath, Whitney, and Rose Blankets, of all sizes; Marseilles, Dimity, and Toilet Quilts; Barnsley, and Irish Linen Sheetings of all kinds; 4-4, 6-3, 5-4, and 6-4 Yellow Linen; Shirting and Fronting, Linens of the best makes, warranted pure Linen; Towellings of all kinds; Damask Cloth Napkins, Table Damask, and Diapers; Linen and Woolen Floor Druggetts, 5-4, 10-4, 12-4, 16-4.
FLANNELS—Welsh, English patent, Saxony, and other makes; Men's, Ladies' and Children's Merino Vest and Drawers.
DRESS GOODS—Plaid and plain Silks, Merinos, Cashmeres, Thibet Cloths; figured and Plain de Laines; French, Scotch, Silk and wool, and Rawsilk Plaids, &c.
MOURNING GOODS—Bombazines, Mohairs, Alpaccas; Norwich and Canton Cloths; Black Gros de Rhines, Silk Poult de Soie Armures, &c., of the best manufactures.
MEN'S AND BOYS' WEAR—Cloths and Cassimeres, colored and black, fancy and plain; Vestings, Silk and Wool, &c.
BLACK AND COLORED SILK VELVETS—Colored and black French Cloths for Ladies' wear; Scotch, Berlin, and American long and square Plaid Wool Shawls.
HOSIERY AND GLOVES—English, Germany, &c., Cotton Silk, Merino, Wool and Raw Silk Hose; Kid Gloves, Bajon's best make; Lace and Muslin Curtains; Drapery Muslin; twilled and plain Turkey Reds, colored Curtain Damask; French, English, and American Chintzs. Also a large assortment of Domestic Sheetings, together with an assortment of Dressmakers' Goods. The above for sale very low. nov12–3m

CHURCH BOARDING AND DAY SCHOOL FOR YOUNG LADIES.—No. 130 Madison avenue, above 31st street, New York city. Miss M. A. SPAFARD, Principal. Having resigned the charge of the Retreat Boarding School, near Philadelphia, Miss S. has removed with her assistants to the above named location, where she will be ready to receive pupils into her family, at the commencement of the Fall term, on WEDNESDAY, Sept. 7. Terms made known on application.
REFERENCES: Rt. Rev. J. M. Wainwright, D.D., D.C.L.; Rt. Rev. W. H. De Lancey, D.D., D.C.L.; Rt. Rev. A. Potter, D.D., LL.D.; Rt. Rev. G. Upfold, D.D.; Rt. Rev. J. Kemper, D.D.; Rev. G. H. Houghton, N. Y.; Rev. A. B. Beach, N.Y.; Rev. J. Ransom, Oyster Bay; Hon. S. Nelson, U. S. S. C.; Prof. Perkins, Utica, N.Y.; A. W. Clark, Esq., Watertown, N.Y.; Rev. H. Croswell, D.D., New Haven; Rev. C. B. Wyatt, D.D., San Francisco; Rev. F. T. Tiffany, Claverock; Rev. Theo. B. Lyman, Pittsburgh; Prof. Hadley, Geneva College; J. Livingston, Cherry Valley; A. T. Anderson, N. Y. aug13–6m

W. H. ARTHUR & CO., 39 Nassau-street, corner of Liberty (opposite the post-office), are now receiving from their manufactory an entire new stock of ACCOUNT BOOKS, of every description and quality, and are prepared to execute orders for furnishing Merchants, Banks, Insurance Companies, Railroads, Steamships, Hotels, &c., with Blank Books, ruled, printed, and bound, to any desired pattern. As also a great variety of stationery, both foreign and domestic, consisting in part of English, French, and American Letter Papers, Plain and Fancy Note Papers, Sermon Paper and Books; Patent and other Blotting Papers, Envelopes, plain, adhesive, and cloth-lined; English writing, copying, and stampings Inks; English Japan Ink for Bank Notes, genuine Faber's Drawing and other Pencils; Papier Mache Goods; Ivory Tablets; Rodgers' Pocket Cutlery, Bankers' Shears, &c., &c.; Gold and Silver Pen and Pencil Cases, Gold Pens, Steel and Quill Pens; Bankers' Cases, Porte-Monnaies and Wallets, Tin Cash and Deed Boxes; Mahogany, Rosewood, and Leather Writing and Travelling Desks; English Drawing and Tracing Papers; Copying and Notarial Presses and Stands, &c., &c.
PRINTING.—Orders for printing, of every description, executed with accuracy and dispatch, and on reasonable terms.
ap23–tf W. H. ARTHUR & CO., 39 Nassau-street, N. Y.

H. PILCHER & SON, ORGAN BUILDERS, Newark, New Jersey, feel grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude, and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.
Manufactory, foot of Centre street, near Centre street Depot.
Newark, March 14, 1851. tf

FAMILY SCHOOL FOR YOUNG LADIES, No. 42 Broad St., Utica W. N. Y., MRS. MARY PROAL JUDSON, Principal.
The Fourth Year of this School will commence on Wednesday, the first day of September, 1852.
Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10. Jy 24–tf

CHURCH ORGANS.—For sale at H. A. LEAMAN'S Organ Manufactory, 214 Bleecker street, cor. Cottage Place.
One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.
Organs from 2 to 12 stops always in a state of forwardness.
Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.
N. B.—The subscriber having had thirty years' experience in his profession, pledges himself to supply organs equal if not superior to any other establishment and at fair prices. mar 5–tf

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.
Which has now become the centre of New York, and is convenien to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens'" Department.
The Clerical Department embraces the following articles, to wit:—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS for Midsummer, SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. mar 5–tf

January 1st, 1853, **CAPITAL** (drawing Interest) **$1,559,092 12.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1853.
Offices { 151 Market street, Newark.
11 Wall street, New York.

Balance per statement Jan. 1, 1852		$1,381,008 64	
Deduct for losses then unpaid, since paid		32,300 00	1,348,708 64
Nett premiums received during the year 1852,		$474,260 71	
Interest received during the year 1852,		77,578 69	
Total receipts, 1852		$551,839 40	
* Paid losses of the year	$136,372 40		
for purchased policies	30,982 75		
salaries, taxes, postage, &c.	19,071 43		
commissions	28,217 79		
physicians' fees	2,334 72	216,979 09	334,860 31
Balance			$1,683,568 95
Paid on dividend of 1847	$353 44		
" " 1848	3,188 06		
" " 1849	17,919 77		
" " 1850	91,040 09		
" interest on dividends	11,975 47		124,476 83
Nett balance, Jan. 1, 1853			$1,559,092 12

* Losses unpaid, awaiting proofs of death, $33,200.

ASSETS.

Cash on hand	$35,633 24	
Newark City six per cent. Bonds	1,150 00	
Brooklyn " " "	50,000 00	
Albany " " "	25,000 00	
Bonds and mortgages on real estate, worth double the amount loaned	667,849 16	
Real Estate in Newark	17,052 57	
Premium notes drawing 6 per cent. interest	744,143 82	
Loans on scrip	8,468 46	
Premiums, premium notes, and cash in the hands of Agents	9,794 87	1,559,092
Nett accumulation	$1,559,092 12	
Amount of dividends and interest paid out of previous accumulations to date	316,616 61	
	$1,875,708 73	

† Upon the policies now in force, issued prior to Jan. 1st, 1852 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, being the profits of 1851, payable in conformity with the present rules of the company.
The Directors having reserved the sum of $807,996 02, and the additional sum of $200,000 of declared profits, as required by the By-Laws, have from the surplus ordered the payment of the *fifth dividend*, being that declared Jan. 1st, 1851, the same to be paid to the members at the time their annual premium comes due, during the year 1853. Those holding scrip of 1851, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit to receive the same by a credit on their notes as they mature.
DIRECTORS AND OFFICERS.
Robert L. Patterson, Charles S. Macknet, Lewis C. Grover,
Thomas B. Segur, Isaac H. Frothingham, Henry McFarlan,
John R. Weeks, Andrew S. Snelling, Seth Low,
Randall H. Greene, Joel W. Condit, Nehemiah Perry.
ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician.
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.
† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.
Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership in the Society upon application, if a resident New York, and not under 18, nor over 55, years of age.
Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1853.
President: FREDERICK W. WELCHMAN, 84 Broad street.
1st Vice President: JAMES WARREN, 54 Front street.
2d " " THOMAS P. CUMMINGS, 82 Beaver street.
Corresponding Secretary: WILLIAM A. DUNCAN, 161 William street.
Recording Secretary: WM. L. PECK, 37 Liberty street.
Treasurer: CHARLES P. BURDETT, 47 Fulton street.
Pamplets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.
Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.
Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1853–4.
1st Vice President: B. J. HATHAWAY.
2d " " CHARLES H. BIRNEY.
Corresponding Secretary: THOMAS K. LEES.
Recording " " SAMUEL B. CALDWELL, 168 Sackett street.
Treasurer: W. W. RUSSELL.
Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5–tf

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